

Chas. Angerbauer.

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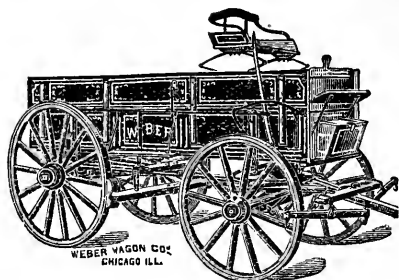
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
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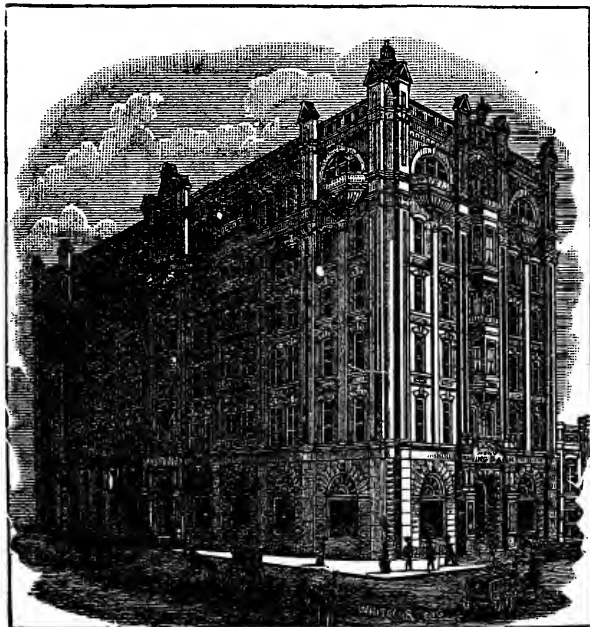
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GOVERNOR ELI H. MURRAY

1880-1886.

IMPROVEMENT ERA.

VOL. IV.

JULY, 1901.

No 9.

THE GOVERNORS OF UTAH.

ELI H. MURRAY.

General Eli H. Murray, the twelfth governor of Utah, was born in Cloverport, Breckenridge county, Kentucky, on the 10th day of February, 1843. At the age of eighteen years, he joined the Union army, organizing a company of the Third United States Cavalry, entering as captain, but being later made colonel and then brigadier-general. In Sherman's famous march to the sea, he commanded the Fifth corps. He was still a young man of twenty-two years when he received his discharge from the army as brigadier-general, and had then made an exceptionally bright record in the service of our country.

Entering school, he studied law, graduating from the Louisville, Kentucky, Law School in 1866. Following this, President Grant appointed him marshal for his native state. In Louisville, in the late 70's, he also labored in the newspaper business. President Rutherford B. Hayes appointed him to the Utah governorship, in February, 1880; and at the close of his first term, he was

re-appointed by President Chester A. Arthur, shortly after the death of President Garfield.

He arrived in Salt Lake City first, on February 29, 1880, the year of the celebration of the fiftieth anniversary of the organization of The Church. He occupied the executive chair for a period of about six years, being succeeded on May 6, 1886, by Caleb W. West, who was the appointee of President Grover Cleveland. Upon suggestion from the secretary of the interior, Governor Murray had tendered his resignation in March of that year.

During the latter years of General Murray's incumbency as governor, the people witnessed the most turbulent times, combined with the most acrimonious feelings between the "Mormon" and the Gentile population, that had ever been known in the annals of the territory. The passage of the Edmunds bill, and other such measures, by Congress; the legal prosecutions which followed, and the resulting unfortunate conditions, need only be referred to here, since they are still fresh in the minds of the people. The part which the governor played in this drama is a matter of history, and whatever else may be said of his actions, it is very clear that he neither said nor did anything which in any way favored the wishes or interests of the Latter-day Saints; but, on the contrary, he was always found arrayed against them.

In January, 1887, he was admitted to the bar of the territorial supreme court. Later he removed to San Diego, California, where he became interested in land business, and where, also, he edited a paper.

Shortly before his death, he removed to Bowling Green, Kentucky, where he died, after a three weeks' illness of diabetes, on the 18th of November, 1897. He was a man fairly well educated; and he had a commanding physical appearance, as the excellent portrait of "the handsome Kentuckian," which is presented by the ERA herewith, will testify.

PERSECUTION THE HERITAGE OF THE SAINTS.

BY THOMAS HULL, GENERAL SECRETARY Y. M. M. I. A.

The righteous people of God have, in all ages, suffered persecution at the hands of the ungodly; the followers of Jesus in particular have passed through tribulation and sorrow; and this, by direct promise of the Savior, was to be the portion of his disciples upon the earth.

"Yea, and all that will live godly in Christ Jesus *shall* suffer persecution." (II Tim. 3: 12.)

In these portentous words the Apostle Paul announces to all saints that persecution is the heritage, in this world, of the followers of Jesus.

In the morning of the race, when righteous Abel offered acceptable sacrifice to the Father, did not his wicked and rebellious brother slay him? The first murder, therefore, was an act of persecution, and Abel, the first martyr, suffered death for righteousness sake. How many since his day, have given up their lives, victims of the jealous hatred of the rebellious and stubborn, who have mocked God and derided his servants.

Noah preached righteousness for a hundred and twenty years, proclaiming unto the people temporal, as well as spiritual salvation, receiving nothing but scoffs and scorns for his faithful labors in behalf of his fellow-men. The children of Israel were hated of the heathen nations around them, not because they sought to bring injury upon their neighbors, but because they served the living God. Not only were the righteous persecuted by alien peoples, but

the ancient prophets and servants of God were persecuted by their own nation.

"Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One." (Acts 7: 52.)

When the Lord sent his apostles out into the world, he said to them: "Behold, I send you forth as sheep in the midst of wolves. * * * But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues: and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. * * * And ye shall be hated of all men for my name's sake." (Matthew 10: 16-22.)

The life of our Lord fully exemplifies this condition. His history is replete with incidents showing that though all his days on earth were spent in doing good to men, they were filled with persecution and sorrow. "A man of sorrows and acquainted with grief," we see him an infant in the care of his mother and Joseph, fleeing into Egypt by night to escape the persecution of a jealous and murderous king.

As soon as Christ entered his ministry, we discover Satan seeking to lead him, by tempting bribes and taunting sneers, from the path of faithfulness, humility, and obedience in which he had chosen to walk. Failing in this, Satan filled the hearts of men with hatred and murder. We see the chief priests and rabbis, the scribes and Pharisees, devising plans to overthrow and destroy the Son of God, not by argument and persuasion, but by force, injustice and falsehood; following him from city to city, from synagogue to synagogue, persecuting, driving, and inflicting sorrow, not only upon him, but upon his followers, until their wickedness, hatred and persecution culminate in the awful tragedy on Calvary's hill, when the Son of God is put to death a victim of the world's hatred for righteousness and godly life.

After the death of the Master, we see his apostles persecuted in all the lands where they carried the gospel. Although their message was "peace on earth, good will to men," yet bloodshed and death followed them till the last suffered martyrdom for the name of Christ. The humble disciples, too, were made to feel

the wrath of the ungodly. Thousands gave up their lives for the truth and sealed their testimonies with their blood.

Witness the awful scenes in ancient Rome, when the early saints were burned as torches to light up the orgies of a libertine; were fed to savage beasts, to gratify the desire of a besotted nation for scenes of carnage and cruelty; and in a hundred horrible ways were made to know that the "heritage of the Saints" was theirs. This continued until, weakened by constant affliction, their strong men and brave women all destroyed, and only the weaklings and changelings left, a compromise was made, and what had been the Church of Christ took on some of the forms of heathen worship, corrupting herself in order to escape the persecution promised to those who "*will live godly in Christ Jesus.*"

Then, having "transgressed the laws, changed the ordinances, and broken the everlasting covenant," that which called itself the Church of Christ, enjoyed a season of ease and immunity from persecution. Becoming wealthy, corruption crept, little by little, into the church until hardly a vestige of the original "kingdom" remained. No persecution now came to the professed followers of Jesus Christ, because Satan, who is ever the author of the afflictions of the saints, knew that they had departed from the way of life. But, presently the time arrives when the Lord begins the preparation of the world for the coming forth of the gospel in its primitive purity; and although centuries are to pass before that glorious day, Satan, realizing that the work is begun, sets the engines of persecution in motion.

Now we see men rise up against the errors and false doctrines being taught by the church. Luther, Melancthon, Calvin, Wyckliffe and a host of others, though they saw not the truth in its fulness, yet caught glimpses of it, go bravely forward, struggling for the light, blazing the way towards religious truth and liberty. No sooner, however, do they appear than persecution rears its ghastly head, and, once more, torture and death become the lot of those who seek after righteousness. The great work of preparation goes on, however, until the world is filled with a new light, a great uplifting. Inventions multiply, liberty increases, and at last the boast of the world is that all men are free to worship God according to the dictates of their consciences. But, after all, the re-

ligions of the world are but man-made systems—broken cisterns which can hold no water, and Satan again is satisfied because the doctrines of men contain not the germ of life eternal. And so, all is peace between the professed followers of God and the servants of Baal, and persecution ceases.

So far we have seen that the promises of the Savior and of Paul, quoted in the beginning, have been fulfilled. The godly have suffered persecution; the followers of Jesus have gone forth as sheep among wolves, being delivered up to councils, scourged in the synagogues, brought before governors and kings, and hated of all men for the name of Christ. This, then, was the heritage of the saints in former times.

Now let us see if the Saints in latter days can “read their title clear” to the same inheritance. I have briefly shown that the Lord had commenced the preparation of the world for the coming forth of the perfect gospel of Jesus Christ. In the dawn of the nineteenth century the car of progress starts on a marvelous career. Intellectual development is greater than the world has ever seen. Wonderful inventions astonish the nations; steam locomotion revolutionizes the world; science makes such strides that men become almost godlike in their power to do. Commerce reaches out, and civilization is carried to every people under the sun. The greatest nation ever seen on earth, just born, arises and stretches itself, and becomes a giant; and mankind receives, under the government of the United States, the greatest civil liberty ever vouchsafed to humanity. The pride of our nation and its boast was, that here ALL men were free to worship God as they pleased, and that religious persecution was forever at an end.

But the decree is still in force, “Yea all who will live godly in Christ Jesus shall suffer persecution,” and the lull is but an indication that the godliness of Jesus is not known on earth. While all is apparent peace among so-called Christians, the appointed hour arrives when the heavens are opened and the glorious light of truth again bursts forth upon the earth.

In the midst of religious excitement, an innocent boy, confused by the “war of words and conflict of opinions” raging around him, goes to the Lord for light, and, while pleading for guidance,

is visited by the Father and the Son. The living God is revealed to Joseph Smith, and light supernal fills the world with its glory.

Strange though it appears to every reasonable being, the first outward effect upon the youth, when he tells the story of his marvelous vision is persecution, and it is to be noted that the men most interested in proving that God lives, and Jesus is the Christ, the Son of God—the ministers of religion—lead out in this early persecution.

From this day forth, persecution was the common lot of the believers in the message of life and salvation given to the world by the prophet of the last dispensation.

When the angel first showed to Joseph Smith the plates of the Book of Mormon resting in their hiding place, he made the same promise to him that Jesus had made to his apostles of old. He said, speaking of the coming forth of the record:

When these things begin to be known, that is, when it is known that the Lord has shown you these things, the workers of iniquity will seek your overthrow: they will circulate falsehoods to destroy your reputation, and also will seek to take your life: but remember this, if you are faithful, and shall hereafter continue to keep the commandments of the Lord, you shall be preserved to bring these things forth; for in due time he will again give you a commandment to come and take them. When they are interpreted, the Lord will give the Holy Priesthood to some, and they shall begin to proclaim this gospel and baptize by water, and after that they shall have power to give the Holy Ghost by the laying on of their hands. Then will persecution rage more and more; for the iniquities of men shall be revealed, and those who are not built upon the rock will seek to overthrow this Church; but it will increase the more opposed, and spread farther and farther, increasing in knowledge till they shall be sanctified and receive an inheritance where the glory of God shall rest upon them; and when this takes place, and all things are prepared, the ten tribes of Israel will be revealed in the north country, whither they have been for a long season; and when this is fulfilled will be brought to pass that saying of the prophet—"And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." But, notwithstanding the workers of iniquity shall seek your destruction, the arm of the Lord will be extended, and you will be borne off conqueror, if you keep all his commandments. Your name shall be known among the nations, for the work which the Lord will perform by

your hands shall cause the righteous to rejoice and the wicked to rage: with one it shall be had in honor, and the other in reproach; yet, with these it shall be a terror because of the great and marvelous work which shall follow the coming forth of this fullness of the Gospel.

This prediction was literally fulfilled. Joseph, from the day he announced his vision, is hounded, driven, whipped and scourged; forced to flee from city to city, from county to county, and from state to state. Cruelly and unjustly dragged from place to place, his body bruised and wounded by his malicious foes; torn from his people time after time, and again returning to comfort and guide them, his life is one continual scene of sorrow and affliction.

He is dragged before governors and magistrates, menaced with false accusations, spit upon, imprisoned. Forty-eight times he is accused of crime and forty-eight times discharged as innocent. No charge was ever proved against him. All courts before whom he was taken, although in every instance his bitter enemies, were obliged to acquit him of crime. But, hated of men for the gospel's sake and betrayed by false brethren, he, like his Master for whose name's sake he suffered, gave up his life and sealed his testimony with his blood. All this because he testified: "I know that my Redeemer lives, for I have seen him."

The story of Joseph is but a part of the history of his people. The Saints were ever a gathering people, and in the year 1831, began to settle in Missouri, going there in the most peaceable manner to begin the establishment of the City of Zion—the gathering place of the Saints—where they should dwell in righteousness and peace. For a brief period, all goes happily, but their enemies soon become jealous of the growing influence of the Saints, and political aspirants, demagogues, priests and bigots, begin to stir up strife. Satan is again at work in the hearts of the children of men, urging them on to deeds of violence against the Saints of God. Lies are circulated, mobs are formed, outrages perpetrated, and in November, 1838, the most awful flood of persecution yet endured by the Latter-day Saints is let loose upon them. Their houses are sacked and burned, their crops destroyed, their men shot down, their children murdered, their women ravished, and they are expelled from the state, and robbed of the lands they had purchased from the government.

Then comes the settlement of Nauvoo, with its peaceful growth

and prosperity, until the arch enemy of the Saints again stirs up the hearts of the ungodly against them. The Prophet is slain, and the Saints are again driven, this time beyond the confines of civilization. All this persecution upon a people far above the average of mankind in intelligence, virtue, and righteousness; simple in their lives, industrious in their habits, God-fearing and pure. All this, too, in free America.

The Church had been driven from city to city, from county to county and from state to state, and at last we find the nation arrayed against it, wrought to frenzy by the lies of the corrupt and the vicious—the haters of God and godliness; led on by the hypocritical hireling priests, whose craft was put in danger. Oh what a travesty on religious freedom and liberty! In this age of boasted tolerance, in this land of boasted liberty and justice—in this nineteenth century with its civilization, progress and science. Even to this day all who will live godly in Christ Jesus, suffer persecution; the message of God to the people is rejected—treated with scorn and derision. Not satisfied with this, they fall like demons upon those who accept it; floods of abuse are poured upon their heads, their houses are burned, their goods destroyed, their little children murdered in the most cruel manner; their wives and fair daughters bound upon benches torn from houses of worship, and ravished to death. Oh God! what shall overtake the perpetrators of these awful crimes? And so we see that to the Latter-day as well as to the primitive Saints, the heritage is persecution.

Now let us enquire, Why does the Lord permit this persecution? What is its object? Jesus, in his statement to his apostles, already quoted, says: “They will deliver you up to the councils and they will scourge you in their synagogues, and ye shall be brought before governors and kings for my sake, *for a testimony against them and the Gentiles.*” By this means the gospel is brought before all the world, and the attention of all men is drawn to the controversy between God and Satan; their excuse is taken away, and in the day of judgment, this will stand as a “testimony against them.” In order that righteous judgment may pass upon the ungodly, they must be given opportunity to condemn themselves and fill up the cup of their iniquity.

Again, the Lord said: “If ye were of the world, the world

would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." It is, therefore, but the fulfilling of a natural law. The evil, in the very nature of things, wars against the good, and the pure are scourged and driven as long as they maintain their purity.

Now what are the effects of persecution? We will glance at this phase of the subject, from two points of view. First, as to its effects upon the persecuted, and then upon the persecutor. Persecution has ever had a purifying effect upon the righteous. Reformers and saints in every age have lived nearer to their professions when subjected to the fires of affliction. Paul says to the Hebrews, "Ye took joyfully the spoiling of your goods, knowing that ye have in heaven a better and an enduring substance." So through all the history of the early saints; while rejoicing in tribulation, they served the Lord. This is also exemplified in the history of the Latter-day Saints.

On the other hand, during seasons of ease, wealth and luxury, the people constantly forget the Lord and become first indifferent, and finally, too often, depart from the faith. Then it is that the Lord, in his love for his chosen ones, permits persecution and affliction to come upon them to bring them back to him. So affliction and trial purge out the dross, leaving the gold refined and pure, and those who suffer these things patiently, will be the chosen of the Lord.

John the Revelator records that when the question was asked: "What are these which are arrayed in white robes? and whence came they?" the answer was: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in his temple. [(Rev. 7: 13, 14.)

While the Prophet Joseph lay in Liberty jail, the word of the Lord came unto him, and after showing him some things which were in store for him, the Lord says:

And if thou shouldst be cast into the pit, or into the hands of murderers, and the sentence of death be passed upon thee; if thou be cast into the deep; if the billowing surge conspire against thee; if fierce winds become thine enemy; if the heavens gather blackness, and all the

elements combine to hedge up the way; and above all, if the very jaws of hell shall gape open the mouth wide after thee, *know thou, my son, that all these things shall give thee experience, and shall be for thy good.* The Son of Man hath descended below them all; art thou greater than he? (Doc. and Cov., sec. 122: 7, 8.)

In brief, then, the effect upon the persecuted is to purify and exalt them. Now as to the effect upon the persecutor. Glance at the history of the nations which have risen up against the people of God. See the fate of Pharaoh, of the Canaanitish peoples, and of the Babylonians. See the spirits of those who scoffed at Noah and spurned his message, lying in prison until Jesus gains the victory over death and hell, and goes to them with the message of life and salvation. See the Jews, wandering over the face of the earth for nearly two thousand years; their temple in ruins, and Jerusalem a desert place, destroyed in only seventy-three years after the birth of the Christ whom they persecuted and crucified. See the mighty Roman empire without a place among the nations of the earth; gone, and nothing but a memory left. And what about persecutors in our nation? What need we say? The fate of those who persecute the Saints is foreshadowed, as in the handwriting on the wall, in the history of those who have gone before. And this is no more true, of nations than of individuals. My readers are familiar with the fate of Stephen A. Douglas who, thinking to gain popularity by maligning an innocent people, brought upon himself the anger of the Lord, and utterly failed in his ambitious desires, as was predicted by the Prophet Joseph. A similar record has been made by a host of petty persecutors in our day, and we see them sink into oblivion unsung, unknown, unwept.

Now hear what the Lord said to his people upon this continent when he visited them after his crucifixion:

And thus commandeth the Father that I should say unto you at that day when the Gentiles shall sin against my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all these things and shall reject the fullness of my gospel, behold, saith the Father, I will bring the fullness of my gospel from among them; and then I will

remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them; and I will show unto thee, O house of Israel, that the Gentiles shall not have power over you, but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fullness of my gospel.

But if the Gentiles will repent, and return unto me, saith the Father, behold they shall be numbered among my people, O house of Israel; and I will not suffer my people, who are of the house of Israel, to go through among them, and tread them down, saith the Father.

But if they will not turn unto me, and hearken unto my voice, I will suffer them, yea, I will suffer my people, O house of Israel, that they shall go through among them, and shall tread them down, and they shall be as salt that has lost its savor, which is thenceforth good for nothing, but to be cast out, and to be trodden under foot of my people, O house of Israel. (III Nephi 16: 10-15.)

Oh that this nation, and all the nations of the earth, would hearken unto the warning voice of the servants of God, and repent and turn unto the Lord and be saved from the fate of those who fight against the truth!

And so persecution is the principle upon which the saints of God are purified and refined and made fit to dwell in the presence of the Creator, and to become like him. It is the refiner's fire which purges out the dross and develops the pure gold. It is the Lord's school through which all must pass whom he loves, and from which the faithful student will graduate with white robes, washed clean in the blood of the persecuted Lamb, and pass to his place before the throne of God, and serve him day and night in his temple.

Therefore let none of us, with cowardly heart, seek to escape the "heritage of the Saints," to shirk this responsibility of membership in the Church of Christ; but let all go bravely forward determined to keep the faith no matter what affliction may lie in the path; counting ourselves blessed that we are called to suffer with our Lord and Master, and knowing that "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

VISIT TO THE COUNTESS OF WARWICK.

BY LYDIA D. ALDER, ENGLISH MISSIONARY.

Early one morning, a letter arrived for me, stamped with a coronet, signed by Frances Evelyn, Countess of Warwick, containing an appointment to meet her ladyship at 4 p. m. on Thursday, June 28, 1900, if that hour would suit. Of course that was just the hour that did suit, though we had to defer our departure for two days on that account. A few moments before the specified time, we reached the castle gates, and when the liveried servant was informed we had an appointment with her ladyship, we were permitted to enter. The walk is walled up with rocks to the height of perhaps twenty feet on either side, while high above and on its sides are trailing vines and plants; it almost struck a chill, it was so cold here, coming from the summer heat. After considerable ceremony we reached the castle doors, which are massive and strong, where the servant, taking our cards, ushered us into a high and large hall. Armored knights, mounted on horseback, guarded the entrance, standing in silence as others like them doubtless stood hundreds of years ago. On the sofas and chairs, soft, down cushions are piled so high that one is almost lost among them.

The surroundings are costly and unique, all stamped with age and ancestry. Here royalty has long been entertained, even as today. A screen, once white, beautifully embroidered with gold, about twenty feet high, partly conceals a portion of the hall from the casual gaze. It is the work of some high-born lady of long ago. White roses and white carnations in profusion are placed in costly bowls, in different parts of the hall, their odor

perfuming the air. A rustling of drapery, and the Countess is with us. We rise, step forward to greet her, and are shaking hands as though we had been long acquainted. We find her a charming, interesting lady of magnificent height and appearance, graceful in form, with a musical voice and a manner free from affectation. She asked many questions about Utah, her people, her women, and what we did to make the title "American woman" so justly eulogized the world over.

Answering them, elicited many facts regarding our organizations, both philanthropic and literary. We spoke of the press clubs of American women, and what they were accomplishing even in our own state, where woman holds the franchise. She was assured that women were not unsexed by their stepping out of a carriage to drop their ballots in a box. Then was mentioned the odd thing that happened in England a year ago, while the Quinquennial Congress was in session, namely, the voting down of woman suffrage by parliament.

We found that the Countess takes a lively interest in everything pertaining to America, paying her inhabitants many pretty compliments. She is a progressive woman herself, anxious that English women should be organized as we are, and hopes much for another generation, but not much for the present one. She spoke of her labors in connection with the pen makers of Birmingham, who are girls, and known as "unskilled labor." Their wage is five shillings a week, and for every imaginable thing, they are fined by their employers, thus reducing this paltry sum. This wage means everything to them, so they are bound in fear, and of necessity, she added, are in the streets. She is making heroic efforts in their behalf, and has secured the co-operation of all but two firms; she is not disheartened, but still forging on, determined to gain a victory. One could not help admiring the clear reasoning and the keen perception of this noble lady, who does so much for those in the humble walks of life. We were asked about our religion, too, and what progress we were making in proselyting in England, and what we did with converts when they reached Utah, all of which we answered to her seeming satisfaction. Then she asked if we knew Eliza Bond. Yes, certainly, we did, she is one of the Warwick Saints.

"Well," the Countess continued, "I am much impressed with your religion, for I knew her when she was a bed-ridden woman for years. I myself have visited her, and administered to her needs, and I know she was instantly restored to health when no one ever thought she would rise again."

We assured her that this case of healing was only one of thousands that had been performed in The Church, referring to some that we were personally acquainted with. We bore our solemn testimony to the truth of the gospel as restored by the angel spoken of in the Apocalypse, who has flown through heaven, bringing to earth the fullness of the gospel.

Standing thoughtfully, as we rose to go, she said, "I am impressed with your religion; I do not wonder that you love it." She also added that she had a number of our printed works, which she had read; that she once had solicited an interview with the elders who were here before; and that she was happy to meet us.

She admires American women for their progress and advancement, yet withal, they were so tender and womanly. She had shown such lovely trait of character during the interview that a compliment sprang to our lips, which we honestly paid, having obtained her ladyship's permission. "Lady Warwick, you are so progressive, you have such an appreciative spirit that had we met anywhere in America, we would have thought, 'what a lovely American woman!'" She expressed herself as complimented, indeed; and amid her smiles and warmest wishes for our future, both here and in America, we bade her a happy, yet reluctant, goodbye.

Leaving this historic home of grandeur, we were soon on the narrow streets, among the lowly and poor.

We hope to meet again; such hearty and cordial wishes for success in the lines of work, in which we are mutually engaged, may bring our paths of life to touch or cross again. Our hearts are mutually animated with the desire to better the conditions of our fellow-men, to bring rays of sunshine into otherwise grey and leaden lives, and to teach the fainting heart to look up and not to despair; to aid the wage-earners temporally, and then bless them spiritually. This is a broad platform upon which the followers of the meek and lowly Nazarene may easily meet and converse. The Countess had said: "I belong to none of their creeds, so then I can

aid them all; I will not be bound by their narrow confines; for I see each sect at variance with the other, and often hating all that will not see as it sees."

There are hearts in the world who are starving for the truth; God grant they may understand it when it comes to them.

DISPENSATION OF ABRAHAM.

BY BISHOP C. A. MADSEN.

What do our profane historians know about the dispensation of Abraham?

Can any inference be drawn from between the lines of profane history, indicating the existence of a gospel dispensation in the days of the great patriarch Abraham?

Of course, to rightly judge the inferences, just qualifications must be brought into requisition, dealing with both sacred and profane conceptions.

Who, for instance, was the architect of the great pyramid at Gizeh, "an altar to God in the midst of Egypt," containing unparalleled hints on untrodden grounds in astronomic science?

And who built the Egyptian Thebes?

Who were the masters of the unequalled architecture in the old cities, on the east bank of the Red Sea?

Where did the classic culture originate?

How did it come to pass that all this grandure and advanced civilization accumulated and concentrated around the inheritance of Abraham?

Do things produce only in their own likeness? Or can the greater grow out of the lesser?

Can profane history produce the chronology of the esthetic, ethic, and religious spheres; or is it limited within the first two and necessarily silent on the third?

The profane sphere may define itself as being "without temple"; but can it explain truly how it came to be in that condition? or can a profane sphere define and understand itself, through what it has lost?

Would it be a vain effort to endeavor to explain to a profane world how it degenerated into its present sphere? Or, would it be acceptable vicarious work to lead it out of such orbit, and, if possible, return it into a sacred sphere?

The classic, esthetic cultus was partly appreciated, preserved, imitated, admired, and almost worshiped, by a profane world. So also was its ethic sister, the Roman law, not alone tolerated, but fully accepted: its philosophy of morals was taken entirely from the Mosaic ten commandments, and made the foundation for all law-giving up to this day.

But, could the undoubted forerunner—the religious sphere, existing through celestial communion, and always dependent upon the revelations of Jesus Christ, unknown to the two former, ever be handled understandingly, by a profane world or its historians?

Vain efforts might be made to understand it, unlimited argument be indulged in, but without reaching a true culmination; because being cut off from revelation, or having had itself cut off therefrom, a profane world does not and can not know its own sphere from the standpoint of sacred conditions.

Hence, we find that profane history is of necessity, and unconsciously, silent on the divine dispensation of the great patriarch.

True interpretations of the more or less unknown sacred signs, often found scattered, like strangers, between the lines of profane history, ostracized from the house of their kindred, are nevertheless, frequently reached by searchlights of truth unknown to the world.

SOME ASTRONOMICAL SUGGESTIONS.

BY S. A. KENNER.

Astronomy is the most fascinating study in the whole range of human education. Because it deals with subjects which are beyond the range of ordinary understanding, and cannot be treated by any customary means of reckoning or computation, the great mass of people are never well informed regarding it, some taking no interest whatever, and others still—very few in number, fortunately—looking, or professing to look upon the whole matter as fraudulent, unsubstantial and unreal, because of not having been made plain to the common understanding. The latter class also base their judgment, if such it can be called, upon their own lack of knowledge, and, arrogantly as well as ignorantly, assume that what they do not know is not known by others. The facts are that in addition to its grandeur and sublimity, astronomy is an exact science, and the deductions of astronomers are nearly always absolutely correct. This is something that even the uneducated ought to understand, whether or not the bigoted will concede it. In proof of this, (if proof were needed) take up any almanac, or other publication containing astronomical data, and look over the events of more than usual consequence relating to the solar system that are not only foretold but the time of their occurrence brought down to the merest fractions of a minute, and the locality fixed with mathematical exactness. Eclipses of the sun or moon are scheduled with absolute precision, not only for the current year, but as far ahead as it may be deemed necessary to go; and these predictions never fail, partly for the reason that they are not altogether predictions but rather geometrical elucidations, concerning which there

need be no more that is erroneous than in the product of two simple sums added or multiplied. This is the foundation of the system but is by no means its only principle; dealing with subjects beyond the region of our sphere, and reaching, as it were, into surrounding space, makes it necessary to allow for differences produced by different conditions, for eccentricities caused by refraction, gravitation, electrical influences, different atmosphere or the want thereof, and so on. None of these could be overcome by mathematics, any more than a person could figure himself out of a well or into a tree, but they are overcome, as is partly proved by results previously spoken of, and the system remains as stated, an exactly correct one.

It is not advisable that all should be astronomers, even amateur ones, or should give more study to the subject than is necessary to acquire a general knowledge of its fundamental principles and means of obtaining ends. It is so very abstruse, exacting and illimitable a study that to be successful at it, two natural qualities would be indispensable—a thoroughly mathematical mind, and the most untiring application. Such other natural qualities as good eyesight, a faculty of comparison, a disposition to explore and investigate, and good descriptive power, are secondary, but none the less necessary possessions of the successful student. Then there must be acquired qualities in great number—the complete mastery of mathematical rules, a reasonably good education of a general nature, and the ability not only to live without an income from the pursuit, but to be able to procure mechanical devices and scientific materials, also to be able to travel wherever the field of exploration makes it necessary, and to stay at any particular place as long as desired.

It is not in the least unexpected that in a system comprehending so much that is and cannot be attained, some conditions exist and conclusions are reached that appear to the mind of the layman as contradictory, and even absurd. For instance, who that has given the matter no study, could all at once understand that the full-orbed sun is above the eastern horizon of our view when we catch the first glimpse of his thin crescent peeping over the mountains, that his entire glorious face has been beaming upon us for about seven minutes before we see it at all? Another, but even more profound

proposition, is that the moon is always falling to the earth and never getting nearer. This looks so much like a flat contradiction on the face of it that the uninitiated will in some cases be disposed to smile, yet it is as true as any other statement I ever made. (Some readers may think this rather indifferent authentication.) If the moon were not always falling our way, it would project off into space at what is known in mathematics as a tangent, that is, a straight line corresponding with its independent motion. The superior attractive power of our earth measurably overcomes that force, and between the two we have our satellite performing an orbit about us—that is, while she is disposed to meander off into new and strange fields, and engage in other business than being a mere moving outpost and semi-illuminant for us, we check the roving tendency with a force which, while not holding her still, causes her to draw toward us unceasingly. Everything that moves at all, moves in a straight line unless acted upon by something other than its own motion, and this something causes a deflection corresponding with its attractiveness, or ends the flight altogether; but where there is sufficient momentum to keep the attracted body from joining the attracting one, the former will revolve about—in other words, always be drawn toward—the other, and always remain away at the same mean distance. This is like any other proposition, plain enough when understood.

It is the co-attraction between the two orbs which causes the tides. The moon's "pull" upon the earth is one of immeasurable power, but being a greatly inferior body, its attractiveness is chiefly overcome by the counter influence with which it comes in contact. It is not, however, wholly overcome, otherwise it would be a negation and accomplish nothing. It serves to deflect the earth very slightly from its "beaten path," so to speak, but where the waters on the earth's surface cover as much space and present as broad a surface to work upon as the oceans and seas, being movable they are moved. The moon exerts its attractive power directly upon the waters, and, though unable to draw them or any part of them, or anything else, to it, it nevertheless in some measure loosens their grip upon their resting place and they gather themselves up in great billows and follow the moon until her power is spent, when they naturally recede and return to their normal condition with

tumultuous and even angry demonstrations. What no doubt causes the most wonder in connection with this subject is that the tides are antipodal, that is, they occur on exactly opposite sides of the earth at precisely the same time. As the moon's influence does not simultaneously extend about the globe, the question is, what causes the waters to rise and rage on the other side? The answer has already been partly suggested but not perhaps made plain. On this side, we will say the moon is directly acting on the waters because of acting directly upon the surface of the earth; as was stated, it draws our planet very slightly from its moorings, but still a little, and doing this naturally loosens, for the time being, the hold of the waters upon the other side. That is, on this side the waters are loosened from the earth, while on the other side, the earth is loosened from the waters, the effect being exactly the same in both cases.

The foregoing is not given by way of instruction particularly, because the writer would be a poor hand indeed to instruct any one in a science so abstruse and of which he knows so little—nothing at all but what has been gleaned from the researches and deductions of wiser heads and riper minds. It is more for illustration, to “point a moral and adorn a tale,” that these lines are indited. The moral is this: that after we have learned all that we can, there is still much unlearned, and no other science so forcibly impresses this upon us as the one discussed. The field is illimitable, and man's power to explore it is painfully limited. Yet, is it not our duty to gain all the useful knowledge we can, and be not deterred or discouraged because restrained by our finite capacity? Each additional step that we take in the direction of superior intelligence does but narrow the span between us and the Source of intelligence by just so much, and the fact that as mortals, we can never in mortal life close the span, is no defense for not proceeding to the utmost extent of our capacity. The wisest of men as to mortal things are only wiser than we in a sense so limited, in contemplation of the great field of knowledge, that it is scarcely appreciable. None of them comprehends the infinity of space or has a much, if any, nearer comprehension of the composition of comets or the conditions prevailing on the other planets than the tyro who turns his mind that way.

In making these statements, it is reasonable to suppose that some opposition will be met with, but this will in most cases be found to arise from those who subscribe to what the more profound *believe* as a result of their investigations and deductions based upon what they *know*. For example, Nikola Tesla, the scientist and electrical expert, boldly announces to the world that he expects to establish communication by electrical means with the planet Mars. In this he assumes that our nearest planetary neighbor is inhabited by a sentient, intelligent race not greatly differing from us. Mr. Tesla is not noted in the field of astronomy, but he is able to conclude that certain appearances, somewhat out of the common, which some of the astronomers have occasionally noted, are efforts of the people of that world to commune with us, and such communion can be established by means of his great specialty, electricity. Conceding (for the present purpose only) that all this is true, and that through the wonderful power with which he is so expert, we could at least respond to the signals being made to us in Mars, what then? That would not be communication but merely recognition. To communicate, some sort of code would have to be devised, and codes are only made by the concurrent action or understanding of the parties using them, and we thus actually have to reach the consummation of the scheme to introduce it! That would be very much like building our house before we get the bricks and mortar to do it with. It is a pretty hardy statement to make, in this era of astounding scientific and psychological development, that anything at all that has been suggested is impossible. Even Jules Verne's "Nautilus" has been realized, his "Around the World in Eighty Days" has been surpassed, and his "Trip to the Moon" is occasionally spoken of with more or less seriousness. But it does seem as if the astronomers and electricians had reached a wall which they are wholly unable to scale—that they have, in a word, gone to their limit, when they seek for other than optical, mathematical and spectral demonstration from any of the so-called heavenly bodies.

I am unable to agree with the poet who wrote, "A little learning is a dangerous thing." It is not only not a dangerous, but oft-times a useful, and sometimes an indispensable, thing. The child who masters its a, b, c's acquires a little, very little, knowledge, but so far from being dangerous it is the foundation, the indis-

pensable precedent of its education. As a matter of fact, as previously suggested, all that we are able to acquire in the way of knowledge in this life is, by comparison, very little, but let us make that little as big as we can, and stop only when confronted with something beyond the realms of the knowable. The story of Joshua and the sun, in which he commanded it to stand still and it obeyed, has alone been the cause of much doubt even among the faithful, and of endless skepticism if not actual infidelity throughout the world. Of course, the more educated know that relatively to us, the sun always stands still, and that if it were made to *appear* to stand still, the means of such accomplishment would hurl every movable thing upon the face of the earth into space. But why pursue it? There are many things we will not yet be permitted to understand, but we need not go backward on that account. I well remember a little incident apropos to this. The late George G. Bywater, in whose mind the religious, scientific and mechanical dwelt together on terms of the most perfect harmony, was being pressed by me with a series of questions, (such as any fool might ask) regarding some things relating to the spiritual existence. As the questions, however, really had in view the acquiring of information, they were patiently and intelligently answered until one was reached that could not be made plain to the ordinary understanding, when he remarked, "You go ahead and learn all you can regarding these and all other useful matters, and when you find you can go no further, just stick a pin there." How homely and yet how wise!

THE CIRCULATION OF MATTER IN NATURE.

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The economy displayed in the operations of nature is one of the first great laws that impresses itself upon the mind of the student. Any apparent lavishness that may at times be observed, if studied in connection with the general welfare of the world, will be bound to be part of nature's law of economy. One of the chief devices by which nature is enabled to prevent waste, is the repeated use, for different purposes, of one and the same substance. This leads to the fact that at any moment, we find ourselves surrounded by the same material in various guises, each of which appears to be entirely distinct from the others. This leads to a circulation of matter; a substance begins its journey in some definite form, and, after numerous changes, comes back to its initial condition. It is this phase of nature's economy that this paper intends to discuss.

Water shows perhaps in the most direct manner the law of the circulation of matter. The ocean, which is the great reservoir of water, may be taken as the starting point. The energy of the sun's rays as they strike upon the waves, is sufficient to change a small portion of water into vapor. This vapor rises in the air until the lower temperature of the upper aerial regions condenses it into droplets of water, which, when great numbers are near together, we call clouds. The winds drive the clouds in one way and in another, over the ocean, over continents, over valleys and

over mountains. When it happens that the relatively warm cloud-masses are driven against the cold mountain peaks, the droplets of cloud-water unite into larger drops, and fall as rain. From then on, the water taken from the ocean enters into many of the operations of nature.

The rain may fall upon the hillside and flow down, at once, into a river. The river may flow without hindrance from the highlands into the ocean, and thus return in a very short time the water to the ocean whence it was taken. This, however, would be the exception. Usually the history of the rain between the time it reaches the earth, and enters the ocean, is long and involved.

The rain may fall just before a frost, and may be kept in the crack of a rock as ice throughout the winter. There, by its freezing and melting, it will tend to break up the rock and to make soil of it. Or, it may fall upon an iron ore, and be taken into the structure of the mineral, there to be kept until the iron is extracted in the hot furnaces of man. Or, the rain may reach the river in safety, but a thirsty animal may lap it before its journey is far done. Then it will pass into the blood of that animal to be used perhaps for days, perhaps for months. Or, it may fall upon a field of growing grain, and, as it sinks downward, the soil particles will hold it, and a tiny rootlet will take it into the plant, and there it will be pumped up into the stems and leaves and flowers of the plant. It may remain in that plant for many days; may remain there until the crop is harvested, and the grain made into flour and bread. Then it may be eaten by man, and taken into his system to serve the human body. Even when it escapes from these different prisons, it may not be helped on in its search for the ocean, for, it may be evaporated from the skin of the man or the leaves of the plant, as vapor, and may remain for months in the air before it is precipitated again as rain. Even then it is not better off than before, for there is no certainty when it will escape the rock, the mineral, the plant or the animal. Therefore, it may be that particles of water now found in the atmosphere left the ocean hundreds of years ago, and are still seeking to return to the parent body. However, the rule is that the greater part of the water in the air returns to the ocean in a comparatively short time after its vaporization; and that only a very small portion is com-

pelled to remain away, indefinitely. In a rapid, restless manner, water passes through the phases of its existence: ocean water, vapor, clouds, snow or rain, part of plant or animal, river water, ocean water again.

Think of the story that a glassfull of water might tell! In a dim, long-past geological age, it helped to form, perhaps, the thick blood of a sluggish reptilian monster; ages later it was drawn up through the slender trunk of a palm, to make the sweet milk of a cocoa-nut; after another cycle of changes, it was sipped, perhaps, by a Socrates or a Plato, while rich thoughts were forming within his brain; and it is not impossible that centuries later, Napoleon, weary with battle, drank the same water, as darkness fell upon Waterloo. Who knows? Certain it is, that the water of the earth, during the ages of the earth's life, has been passing actively from place to place; and that, when man came, the water had labored long to make the earth a fit place for him.

The circulation of the element carbon is not inferior in its importance to man, to that of water. Carbon is known in its elementary condition in three distinct forms, viz., diamond, charcoal and graphite, (the material commonly known as blacklead, and used in lead-pencils.) Though these substances are very different in their physical properties, in their chemical reactions they are precisely the same. Chemists have already succeeded in imitating nature in so far that small, but perfect diamonds may be made from charcoal. When diamonds, charcoal and graphite are subjected to the proper degree of heat, in the presence of the element oxygen, the carbon and the oxygen unite to form the gas carbon dioxide. In other words, carbon burns with the formation of carbon dioxide. Since burning has been going on since the creation of the earth, the atmosphere contains, now, a very large quantity of carbon dioxide. It is believed that in early geological days, the atmosphere contained even more of this gas than it does now. We do not know in what form carbon was present at the creation of the earth, but it is probable that, from the very beginning, the atmosphere has contained a large quantity of carbon dioxide.

Beginning with the carbon dioxide of the air, we trace some of the changes that carbon undergoes in its circulation. First, as

it moves about with every disturbance of the atmosphere, it may be driven over the leaves of trees, shrubs, weeds or cultivated plants. The ever-watchful cells of the leaves seize upon the molecules of carbon dioxide; and, once within the leaf, they are broken up into carbon and oxygen. The carbon, thus taken from the air, may be used by the plant in various ways. It may be united with the water of the plant to form sugar, starch, woody fibre, or fat; or, it may unite with water and the element nitrogen to form the fleshforming portion of plants. In any case, it is stored away in the root, stem, leaves or seeds of the plant, to be kept there until the plant dies. If the carbon is taken up by a young oak, it may be imprisoned in the trunk hundreds of years; if by a rapidly growing weed, it may be partly freed after a few weeks. When the dead parts of the plants fall to the ground, they begin to decompose, and the carbon in them is slowly burned by the oxygen of the air, and is returned to the air as carbon dioxide. Vegetable mould, however, does not decay quickly, so that the carbon of a fallen leaf may remain for years in the soil, as humus, before it can return to the air. Even when this time comes, the gas as it rises may be caught by neighboring plants, and its imprisonment is begun anew.

In an early geological age, the Carboniferous, when the air was richer in carbon dioxide than it is now, and the moisture and temperature conditions were very favorable, trees grew to gigantic dimensions. Ferns and other low plants grew scores of feet in height. The vast forests of that age gathered much of the carbon from the air; and when they fell, immense layers of vegetable mould and other carbonaceous substances were formed. In time, as the earth destroyed old lands and created new continents, these deposits of carbon became imbedded in solid rock, and formed the coal deposits of the present day. The coal of our stoves represents a portion of carbon arrested in its process of circulation. However, as soon as placed in the fire, it is ready to fly back into the air as carbon dioxide, in which condition it existed many thousands of years ago, before the relentless grasp of a plant leaf chained it in a plant cell. At times, portions of plant remains were buried under peculiarly favorable conditions of pressure and temperature, and the tiny atoms were forced to arrange themselves in

such symmetrical ways that lustrous diamonds resulted. A diamond is but carbon arrested in one phase of its circulation.

When man or animals intervene, the phases of the circulation of carbon are often increased in number. For instance, the oil stored in seeds is sometimes expressed, and used for purposes of lubrication or for fuel. Many substances obtained from plants, are converted by the subtle methods of the chemist, into brilliantly colored dyes, into valuable medicines, and it may be into articles for permanent use—such as celluloid—and the circulation of the carbon found in these things, is delayed. Almost all organic substances contain carbon that is waiting for its liberation into its initial state.

The products of plant life—starch, sugar, oil, and flesh-forming elements—are eaten by animals. In the animal system, carbon undergoes changes that form interesting phases of its circulation. Sugar, for instance, passes from the stomach and intestines into the blood, and is carried from place to place in the body, until, in some part that is doing work, it is burned by the oxygen carried by the blood. In time, the carbon dioxide thus produced is carried by the blood to the lungs where it is breathed out into the atmosphere, to begin over the cycle of its changes. The flesh-forming elements of plants, if eaten by man, are taken into the blood also, and may be changed into muscle, and may remain in the body for many years, until after death the carbon is again liberated.

Thus we might follow carbon into the most distant corners of earth-life. Like water, it is rapidly, restlessly passing through the phases of its existence: the air, the plant or the animal, the soil, diamond, chemicals and air again.

The story that the carbon of a spoonful of sugar might tell is as wonderful as the story of the drop of water. In the beginning, it helped to form a delicate plant growing on the shore of the primeval ocean; then part of a monster fish; then imprisoned in a coal mine until set free by a devastating fire; then part of a plant again; then part of the life blood of a prehistoric elephant; then free in the air again, and, now, after many cycles of changes, a part of a bit of sugar fed to an innocent child. This is not overdrawn; it is possible.

The same law of circulation may be illustrated in the history of the mineral matters of the earth. In the beginning, the mineral

substances formed only the rocks of the first mountains. Soon, however, the rains fell, and the rocks were pulverized, and the powder washed down into the rivers, and deposited on the ocean floor as a soft mud. Then the ocean bed was raised above the water, and became a mountain, and the soft mud became changed into hard rock by pressure and other forces. Then the rains and the frosts and the floods converted the new rock into powder, which this time perhaps was washed down into a valley to become fertile farm land. Plants growing upon this soil, fed upon the mineral matter, and made it a part of their structures. In time the plants decayed or were burned, and the mineral matter set free as ash, to become part of the soil again. Or, if the plants were eaten by animals, the mineral matters entered into the animal body, and remained there until, perhaps, the animal died, when they were finally returned to the soil. Then, perhaps, another convulsion passed over the earth, the soils sank under the water, and were brought up again as rock. Thus rock, in its circulation, passes through numerous phases: rock, mud, ocean-bed, rock, soils, plants, animals, and rock again.

Even the earth itself, as a unit, may be passing through a cycle of changes. It came from a larger body, of higher properties, perhaps a sun; it was then degraded to its present condition, and is now working onward to become a sun again.

Thus instances could be multiplied in support of the law of the circulation of matter in nature. To be ever changing, ever repeating, ever moving around and around, but at the same time, spiral-like, onward—that is nature's decree for all matter. As has been before remarked, infinite variations of a few simple melodies constitute the great song of the universe.

SPIRITUAL INERTIA.

BY GEORGE W. CROCHERON.

This may be classed under the name of spiritual laziness, or inaptitude of making a practical application of the principles which

govern the laws of spiritual progression. Viewing the subject from a medical standpoint, a person afflicted with this peculiar form of disease not only gives evidence of the symptoms of the complaint, but the actual presence of the disease itself. It becomes no less necessary that a person should guard against physical ills, by carefully observing the laws which govern good health, than it is to neglect those special duties which govern the spiritual betterment of the soul. Teachers in a ward, acting in their official capacity in the Priesthood, as doctors of divinity, should be able to prescribe a remedial antidote, befitting the nature of the case presented. When it becomes necessary to perform a surgical operation on the human body, it requires the most consummate skill, in the exercise of that highly important function, lest direful results follow from malpractice. And so in the spiritual economy, great care must be exercised in treating a case where a person has become "run down," so to speak, by neglecting to provide those essential safe-guards which tend to promote spiritual advancement. In order to develop a vigorous spiritual constitution, there are certain definite rules necessary to be observed, by which a person can be in a position to receive the greatest amount of good—a close observance of the Word of Wisdom, a strict adherence to the payment of a full tithing, attendance at fast meetings, supplemented with a generous offering for the poor, attending ward and quorum meetings, the payment of our honest debts, and keeping oneself unspotted from the world, secret prayer, visiting the sick, etc. Non-compliance with the above formula will reduce a person to spiritual prostration, and if persisted in will produce spiritual death, or, in other words, apostasy from The Church of the living God. Occasionally we find persons of the latter class who, by long neglect of their spiritual duties, become chronically diseased, spiritually, and pass out of the world in that dreadful condition. O, what a sad ending of life!

SAVED BY THE GULLS.

A TRUE STORY OF EARLY UTAH.

BY E. R. DAVIS, CAMBRIDGE, MASSACHUSETTS.

In the valley of the salt sea
Dwelt a little band of people
Who had come the previous summer
From their old homes to the eastward;
Built their rude huts as protection
From the cold and from the snowstorms.
All the long and dreary winter,
Famine lurked about their doorways;
Fervently they prayed for summer
With its warmth and with its gladness.

Winter, with its storms and terrors,
Merged into the gentle springtime.
From the valley and the meadow
Fled the bison to the mountains,
There to seek whate'er was left him
Of his former summer pasture.
Back again with spring's returning
Came the birds of yestersummer:
Here and there among the sagebrush
Flew the grayish-coated sage birds;
Sought their former homes in silence,
Or built new ones for their nesting.
Stillness brooded o'er the valley—
Silence of the untold ages—

Broken only by the whisper
Of the timid little gray-bird.

O'er the plains that lay to northward,
O'er the wastes that stretched to southward,
Far across the lake to westward,
Nearer still, and to the eastward,
Were the mountains, like the sage plains,
Gray and dismal in the distance,
Rearing high their hoary summits,
Shutting in the dreary valley.
From the gorges in the mountains,
Streams of sparkling water gurgled;
Ran across the open country
To the salt sea in the distance;
Tried in vain its brine to sweeten.
Far away to north and westward
Was the sluggish, winding river
Flowing on into the dead sea;
Ever flowing, never ceasing,
Lost for ever in the great lake,
Lake that knows no flow or outlet.

From their huts at spring's returning
Came the settlers of the valley;
Hitched their horses, weak and starving,
To the rude plows brought from old homes;
Went upon the stubborn desert;
Plowed until the sun was setting
O'er the great lake to the westward.
Then within the walled enclosure
Came for rest, and with the morrow
Went again upon the desert.
Thus the fields were soon made ready,
And the ground with wheat was planted.
Quickly changed to green the brown earth
Turned o'er by the settler's plowshare;
Nourished by the streams of water
Led from mountain creeks and brooklets.

Springtime merged into the summer,
And the growing fields gave promise

Of a harvest, rich and welcome.
 Thankful hearts were in each dwelling.
 Though their present store was scanty,
 Gladly looked they to the future,
 Full of hope and full of sunshine.
 When the gates were closed at evening;
 When the work of day was done;
 Songs of praise and thanks resounded—
 Praise to God, and thanks for blessings,
 Wafted o'er the dismal sage plains
 To the red man by his wigwam,
 Who with wondering look now listened
 To the sounds of distant music—
 Heard, but knew not what its meaning.
 In his bed at night, the settler
 Dreamed his troubles all were over;
 Dreamed he heard no more the wailing
 Of his famine-stricken children:
 And the morning's sun soon shining
 O'er the hills upon the green fields,
 Seemed to make his dream prophetic.

Light and shadow, rain and sunshine,
 Follow one another ever.
 Day is followed by the darkness;
 Hope comes after deep despairing.
 So it happened that the settlers
 One day found some crickets feeding,
 Few in number yet voracious,
 On the ever growing grain crops;
 Took no notice, but the morrow
 Found them there in greater numbers;
 Ever coming, never ceasing,
 Rolled the black hosts from the hillsides;
 And their demon eyes seemed sparkling
 With the prospect now before them,
 As they fell upon the grain fields,
 Ate, but knew no satisfying.

From the village came the people—
 Men and women, likewise children;

Some with brooms and brush fought fiercely
To drive back the coming crickets;
Some built fires with the sagebrush;
Drove into the flames the black hordes.
Others dug long water ditches;
Drowned the insects in the water.
But the crickets, never ceasing,
Came in millions, fierce devourers;
Came in ever greater numbers.
Though all work seemed unavailing,
Yet the people fought on fiercely,
Goaded now by desperation;
Knew that famine with its horrors
Was the prospect of the future;
Worked until the perspiration
Ran in streams adown their faces;
Fought until wild, fierce contortions
Overspread the fighters' faces.
Women, faint from their exertions,
Fell upon the ground exhausted.
Men, with anguish in their faces,
Saw the future with its famine;
Heard the wailing of their children;
Cursed and fought the fierce devourers;
Fought, although their hopes had vanished;
Saw their ravaged fields half blighted;
Saw the crickets coming ever.

Noon was past; the sun of springtime
Sank adown the western heaven;
Silence came upon the people,
Silence of a great despairing.
Nought was heard now save the chirping
Of the crickets on the grain fields,
Which uniting, formed a whisper,
Dread and om'nous to the people.

Light and shadow, rain and sunshine,
Follow one another ever.
Dark is followed by the daylight,
Hope comes after deep despairing.

Suddenly the settlers noticed
 Shadows flitting o'er the grain fields;
 Looked into the air above them;
 Saw there sea gulls in great numbers.
 Back and forth in winding circles
 Flew the birds, their ranks increasing
 As they came in untold thousands
 From the islands in the great lake;
 Joined the ever wid'ning circle,
 While their plaintive cries they uttered.
 When it seemed that they had mustered
 All their forces in the circle,
 Straight, with graceful sweep, they settled
 On the grain fields: and the people
 Thinking they came but to finish
 What was left of once rich grain crops,
 Turned with horror from the prospect.
 But their purpose soon apparent,
 For the gulls fell on the crickets;
 Ate until their crops seemed bursting;
 Then disgorging the dead insects,
 Ate again: and this repeated,
 Cleared the crickets from the grain fields.
 Then the gulls, their mission ended,
 Flew away toward the great lake,
 To the islands of the salt sea;
 Left behind a people grateful
 That there yet was hope of harvest
 From the now half ruined grain fields,
 And their gratefulness found utterance
 In a prayer of deep thanksgiving.
 Straightway then they hurried homeward,
 Back into the walled enclosure,
 Singing songs of praise to heaven.

SPEAKERS' CONTEST.

THE ORATION WHICH WON THE FIRST PLACE AND THE SILVER CUP.

[The second annual Speakers' Contest of the Y. M. M. I. A. of the Salt Lake Stake (see ERA for June, 1900, page 632), was held in the Assembly Hall, before a large and enthusiastic audience, on Wednesday evening, June 5, 1901. President Joseph F. Smith presided. There were five speakers, named below in the order of merit assigned them by the judges after the contest: Alma O. Taylor, who spoke on "My Spirit Shall Not Always Strive With Man;" Rulon M. Owen, "Endurance of the Truth;" David H. Elton, "The Immortality of Man;" Harrison E. Jenkins, "Knowledge;" and Don C. Clayton, "Do the Mormons Believe in Education?" We present our readers with the winning oration, delivered by Elder Alma O. Taylor.

The judges on thought and composition were: B. H. Roberts, Willard Done and R. L. McGhie; on delivery: George H. Brimhall, William M. Stewart and Maud May Babcock. The prize, a fifty-dollar silver cup, was awarded to Elder Taylor, a son of Elder Joseph E. Taylor and about nineteen years of age, who has recently been chosen to accompany Apostle Heber J. Grant on his mission to Japan. The presentation was made by Apostle Grant. The cup was given by Boyd Park, and will be engraved with the name of the champion, and held by the Stake organization. It is intended that winners of future contests also will have their names engraved thereon.—EDITORS.]

"MY SPIRIT SHALL NOT ALWAYS STRIVE WITH MAN."

BY ALMA O. TAYLOR.

We are not yet perfect. Mankind with their mortal eyes are swift to see the weakness of a brother, and prone to hastily con

damn those who have fallen into darkness. Very often we allow the failings of our fellows to so completely occupy our thoughts, that the virtues and moral lessons of their lives are entirely unheeded by us. No matter how ignorant, low, or debased a man may be, there is generally that connected with his career which teaches some moral lesson by which his fellows may profit. Even in the consequences that follow the transgressions of an evil life, there are warnings given, which, if heeded, would save many a sorrowing heart and the pangs of a smiting conscience. We need only refer, therefore, to such men as Sidney Rigdon, David Whitmer and others who have fallen into the awful condition of apostasy, to call attention to the great lesson that we may learn from their experience, for they are indeed types from which we may draw many valuable morals.

When we look at the history of these men, it appeals to us as being very strange that persons holding such exalted positions, and receiving such heavenly distinction, should lose their faith and fight against the Church which they had formerly so ardently defended. Yet a moment's reflection tells us that it is but a repetition of the fate which befell mighty men of all ages who neglected to cultivate, nourish, and exercise the Spirit which God gave them, to his honor and glory. The Holy Ghost is a gift from God; and one which, because of its manifold blessings, may be considered next to the gift of eternal life. But according to the manner in which we cherish and use it, so is its continuance assured to us.

The life of Samson exemplifies the working of this law. He enters the scene a child of innocence, possessing superior strength and a brawny beauty. Disciplined in the practices of temperance and sobriety, he grew into manhood, having gained favor in the eyes of the Lord. Soon his noble strength, instinctive sagacity, and inexhaustive patience, made him the idol of his race. Heaven crowned the youth with strength, and strength crowned him king. Moved upon by the Holy Spirit, he became the means of delivering Israel from the oppression of the Philistines, and restoring peace throughout the land.

But with ease and honor came self-indulgence. When once a breach was made in the defenses of his moral nature, the fiends

of passion burst forth from their captivity and plunged him into sin. Finally the giant was entrapped by the subtleness of the beautiful Delilah, who one night charmed him with her beauty until, drunken with passionate lust, he betrayed the secret of his strength and wisdom. Then the fair traitress opened the doors, and Samson's enemies fell upon him; with swift and accurate strokes, they made him prisoner, and once more overran the land. The child had disappointed the fond hopes of its parents; the captor had been bound with captive chains; the king had fallen from his throne; the heaven-favored one had betrayed his God.

The moral of the tragic story is, that Samson, having sinned against his finer spiritual sentiments, had driven from his soul that divine inspiration and ardor which alone had been his shield and protection.

For years, he lived bereft of hope; forlorn and blind, he labored in his prison cell, grinding corn for his guards. But far more afflictive than his blindness, was the thought of what might have been, had he continued to heed the still small voice which brought him from obscurity to fame; far more galling than his chains, was the painful disappointment and remorse. Conscience-stricken, he waited for the end.

Thus, with all men, great and small; a seeming victory hastens to defeat, when the inner light is neglected or abused. For with God there is an unalterable law, that he who neglects or misuses a faculty will lose it. In nature also, we see this law exemplified. The wheat fields, whose bounteous harvests made the valley of the Euphrates one of the most fruitful in the world, when deserted and left without the care of the husbandman, reverted into patches of wild rice, the plant, from which the wheat was originally derived. The strawberry which by cultivation has become tame and large, will, through neglect, go back to its small and wild state; and the rose, now double and of every hue, without the attention and care of the florist, will in a few years, return to the original wild type—always single and pink. Travelers, who have visited the Mammoth Cave, tell us that the subterranean lakes are filled with fish, but upon flashing a light before them, it is discovered that they are blind. The investigation of scientists has demonstrated that while the front of the eye is perfect, yet

through disuse, the optic nerve has become a dead, insensate thread, along which vision has never flashed. Thus, in every realm, nature withdraws her gift from those who neglect or misuse it. For use is life; neglect is atrophy and death. "There is no virtue comes unasked, no frame of mind or heart that stays unurged."

No man need say that the teachings or actions of his fellows were the cause of his apostasy. A careful observation of the lives of those who have disunited themselves from The Church of Christ reveals the fact, that the light of the Spirit departs only from him who neglects or abuses the spiritual faculties with which he has been so richly endowed.

In the early years of his connection with the work of God, Oliver Cowdery received, with the Prophet Joseph Smith, many of the most remarkable heavenly manifestations given in this dispensation; David Whitmer, because of his previous faithfulness, was privileged to behold an angel from heaven, and to hear his voice declaring that the doctrines which Joseph Smith had presented to the world were true; Sidney Rigdon, under divine favor, was called by the word of God to occupy a position in the presiding council of The Church, and at one time, in connection with the Prophet, had the vision of the glories of the eternal world opened to his view, as well as the fate of the sons of perdition. Great, indeed, were the gifts and blessings of these men! But in a fateful hour, the evil one presented to their minds thoughts, lawful perhaps in the eyes of men, but sinful in the light of inspiration; Satan, by his shrewdness, had discovered the weak parts of their natures, and with cunning, he laid the trap to capture their faith and steal away their testimony. When once they had chosen evil instead of good, the light which burned so brightly in their souls began to flicker and die. Unwise ambition, and the desire for fame and honor so beclouded their minds, that the darkness which crept slowly over them was unheeded. But soon that darkness was complete. The light and inspiration which had been a joy and comfort to them seemed but the phantom of a dream in the long, long past. Disbelief had taken the place of admiration and devotion. Their better selves had been sinned against, and the right to leadership was forfeited.

Eagerly they coveted a place among the immortals of earth,

while accepting the trials of life with cursings and blasphemy; earnestly they wished to be heroes among their fellow-men, yet privately they were rebelling against God's authority. Thus, because of their transgressions, the Spirit of the Lord was driven from them, for it is written: "My Spirit will not dwell in unholy temples." Like Hawthorne's legend of Donatello, whose great sin caused the death of the beautiful fountain girl whom he loved, so the wrongs of these men placed a blood stain on the forehead of their souls. And in their dark hours, the bow of hope faded from the sky; the green sod ceased to be elastic to their feet; the sky was leaden to their looks; the sun itself became a patch of darkness; and God and conscience became a jargon of words. Their lives is the story of those who have sinned against themselves; who have slain happiness and murdered sleep; who have injured the mind's eye until the sight is gone; who have betrayed their Master and played the traitor to their own souls; it is the story of those in whose heart the Spirit of God has ceased to strive. And when the light of inspiration is out, and the warmth of soul is chilled, man stands forth only a bundle of flesh; his art has lost its genius; his music its sweetness; his eloquence its moral purpose; his manhood its character. How true, therefore, the words of the Master when he said: "What is a man profited, if he shall gain the whole world and lose his own soul?"

Strange it is that the fate of those who have suffered the loss of the gospel light should not forewarn others from falling into darkness. When a beaver has been caught in a trap, the next animal finds some odor clinging to the steel jaws that tells of the suffering of its fellow; so the trappers have to use fragrant oils to deceive the cautious creatures. Yet with man, the old trap still avails for his enthrallment, and thirty pieces of silver, a wedge of gold, a purple robe, a bewitching Delilah, a tinsel ornament, are still serviceable for man's overthrow.

In our day, the pace of life is fast, and the temptation to throw the whole soul into the business is very great. Some men are so avaricious in their fight for gold that trade and commerce preclude from their minds all thoughts of religious matters, and homage is paid at the shrine of wealth. The love of social prominence finds such a place in the hearts of this generation, that

thousands are bowing before the idol of society, instead of worshipping the Lord.

It is said that the great men of the world, dying, have left no successors, and this is largely due to the waxing of materialism and the waning of religious faculty. And while knowledge is more widely diffused than ever before, yet it is certain that the lack of care and training of the higher religious feelings, has resulted in a distinct loss of mental power. For the lives of those who have been truly great teach us, that an expanded religious life is simply the atmosphere in which the higher talents of the artist, the scientist, the statesman, or the philosopher, are to find their nourishment and stimulation. So in that time only, when the people have learned to cultivate in their hearts a love for the inspiration of heaven, can there appear an epoch in which the accomplishments of men will make them truly great. He who would become immortal must not forget that worship, song, and prayer, cleanse away the grime of life, sharpen the intellectual faculties, and enable the soul to take its observations and lay out the voyage toward the distant harbor.

There is a great tendency in modern life to make men spiritual dwarfs, and some parents are allowing their children to grow up to become moral and religious weaklings. And while many parents mourn over the physical deformity of their children, and mankind feel keenly the sorrow of their own physical inferiority, yet they seldom realize that their entire spiritual nature is wrapped up in grave clothes, so that, dying, they carry into that other realm a multitude of moral distortions and spiritual abnormalities. There need be little surprise, therefore, that he who has dulled his heart with avarice or cruelty, he who has wasted his power in folly and iniquity, he who has debased himself by some great evil, is out of touch with the most beautiful sights in nature, hears not the sweetest sounds, discerns not God's footsteps in his daily life. For there is truly something lacking in the man who through sin has lost his power to recognize the hand of Providence and love the word of God.

To all young hearts who live within the greatest century that has ever passed over our earth, there comes the reflection, that victory and happiness hasten toward sorrow and defeat for him in

whom the inner light hath failed. For the saddest sight on earth is not that of a youth stricken down and laid beneath the turf—earth's greatest tragedy is the tragedy of those who have fallen from integrity and virtue, as the stars fall out of the sky. Happy, indeed, is he who hath ears to hear and heart to obey the still small voice that whispers: "He who neglects his finer spiritual sentiments will find that the Spirit of God has ceased to strive within him," for the Lord hath said: "My Spirit shall not always strive with man."

WHAT THE SAINTS STAND FOR.

For the Church of Jesus Christ;
For the truth that makes men free;
For the bond of unity
Which makes God's children one.

For the love which is in deeds;
For the life which this world needs;
For The Church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong;
For the weak against the strong;
For the poor who've waited long
For the brighter age to be.

For the faith against tradition;
For the truth 'gainst superstition;
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing;
For the new earth now appearing;
For the heav'ns above us clearing,
And the song of victory.

SIDNEY A. JUDD.

Jay, Leavenworth Co., Kansas.

FAREWELL ADDRESS OF APOSTLE HEBER J. GRANT.

DELIVERED IN THE SALT LAKE TABERNACLE, AT THE YOUNG PEOPLE'S
CONFERENCE, SUNDAY, JUNE 2, 1901.

I am glad to have the opportunity of addressing this conference, and I desire that my remarks may be beneficial to the young people particularly. Some of you are aware that I have been trying for a little over a year to sing to the Latter-day Saints. I have made one or two attempts in this Tabernacle, but have not always been successful. I purpose tonight to preface my remarks by trying to sing you a song. I may not succeed, because in attempting to sing, I imagine my position to be similar to that of some of our singers, should they attempt to preach. In my hand is a little sketch published in the *Deseret News* some weeks ago, which I will read:

Dear old Brother Goddard! Although it is more than two years since he passed from among us, his memory and his influence are as strongly felt in the circles where he moved as though he still were laboring among us in his own person. It will be many a year before he is forgotten in the Sunday Schools, among the old folks, or in the various Church circles where he labored.

George Goddard was born in Leicester, England, December 5, 1815. He and his wife were baptized January 21, 1851. His death occurred in this city January 12, 1899. The following data, recorded in his own handwriting, just a short time before his death, in a little book which he presented to Heber J. Grant, gives a summary of his useful career:

Fourteen months mission to Canada, by handcart to the Missouri River; 3 years gathering rags, as a mission; 9 years superintendent of the Thirteenth

Ward Sunday School: 9 years superintendent in the Salt Lake Stake Sunday Schools; 27 years clerk of Presiding Bishop Edward Hunter; 26 years first assistant general superintendent of Sunday Schools; 10 years clerk of the general conference; 4 years clerk of the School of the Prophets; 3 years clerk and treasurer to the Salt Lake Assembly Hall; 20 years member of the Tabernacle choir; 25 years member of the Thirteenth Ward choir; 23 years member of the Old Folks' committee. During the past 46 years, I have missed very few ward meetings, quorum, Tabernacle or fast meetings. I have had the pleasure and privilege of attending near 90 of our general conferences, and almost every meeting held during each conference. I am now 83 years old, lacking only a few days, and during the past five years I have traveled between twenty and thirty thousand miles by railway, [remember, young people, that this was from the time he was 78 until he was 83 years of age—the time when most people are in their dotage; when those that obey not the word of wisdom, as a rule, have been buried for a number of years,] and several thousand miles by team, over all kinds of roads, in heat and in cold, by night and by day, in the interest and for the benefit of the youth of Zion [and I might add, without one dollar of reward] who are connected with our Sunday Schools. I have visited 38 stakes of Zion [and that is all the stakes there were.] I use neither tea, coffee, wine, liquor, tobacco, or beer; and I am blessed of the Lord with good health, which causes my heart to rejoice exceedingly.

This little book which George Goddard gave me contains a copy, in his own handwriting, of all the songs he used to sing to the Sunday School children. He gave it to me at my request, and I promised to read these songs to the Sunday School children, and to keep his memory fresh before the young people. I never dreamed that I would be able to sing them. I do not want this congregation of young people to go away with the idea that I make any pretension to being a singer. I simply sing these songs as an object lesson, to show that a person who is musically deaf, and cannot distinguish the keys upon the piano, can learn to sing. Please join in the chorus, and I will sing, or try to. I have been able to sing it through in the country wards, but somehow I seem to lose my nerve here. Please join in the chorus of "Who's on the Lord's side, who?" Let me say before beginning that whenever I sing, as a rule, I encore myself; so, I may sing another song when I finish this one.

[The speaker then sang "Who's on the Lord's side, who?" and afterwards, "The Holy City."]

I had an object in view in singing to you tonight; it was that I want to impress our young boys particularly to learn to sing. I believe that we can accomplish any object that we make up our minds to, and no boy or girl ought to sit down and say, because they

cannot do as well as somebody else, that they will not do anything. God has given to some people ten talents; to others, he has given one; but they who improve the one talent will live to see the day when they will far outshine those who have ten talents but fail to improve them. Musically speaking, I doubt if I possess one talent. Maybe I have half of one; that is about all. Let me tell you the difficulties I have labored under, so that you may know what I have had to overcome. I was requested some months ago, at President Cannon's, to sing, "God moves in a mysterious way," and simultaneously, I was requested to sing, "O my Father." I heard the first-request, but not the second. I turned to President Snow's wife and said, "Will you kindly play that tune for me in the key of F. (Prof. C. J. Thomas very kindly took a book and wrote the keys in which I ought to sing, because I cannot sing in the key in which songs are written, my voice being too low.) Sister Snow very kindly consented to play for me. She heard the request for "O my Father," so she played the prelude to that. When she finished playing the first verse, I began singing, "God moves in a mysterious way." As good fortune would have it, the first three notes of these two songs are the same, when "O my Father" is sung in the old tune—and, by the way, I love the old tune because of its associations, and because the song was sung to that tune when Sister Eliza R. Snow was present. When I began to sing, "God moves in a mysterious way," the audience laughed, though I did not know why they were laughing at a hymn of this kind. Sister Snow, realizing what I was about, changed the music to "God moves in a mysterious way," and we got through with the hymn all right.

When I was learning to sing, "I have read of a beautiful city," I practiced that song one day twelve times at one sitting. There are three verses in it; so I sang thirty-six verses, and by actual count I made five mistakes to a verse, which made 180 mistakes in one practice, and I knew nothing about it. When I first began to learn to sing, it took me from three to four months to learn two simple hymns. I learned a hymn a few weeks ago in three hours—half an hour's practice every evening for six days, and I had it all right.

I mention this to show you the force of what some man has

said, that which we persist in doing becomes easier for us to do—not that the nature of the thing is changed, but that our power to do is increased. I desire the boys to learn that their power to do will increase if they only go to work. Do not have to say in the mission field, “We are very sorry, but we can’t sing, and we wish we had a companion that could.” You can all sing, if you are not tongue-tied, and I have proved it.

I want the young people to take advantage of my object lesson here tonight. I have no ambition to become a singer; but I do feel that there is a great deal lost in the homes of the people by not having the songs of Zion sung therein, and many a missionary robs himself of strength and power and ability to accomplish good, and to make friends, by not knowing how to sing. Another thing, he prevents himself from getting many a supper and many a bed and breakfast, which he could get if he only knew how to sing. People would invite him in, and welcome him, if he knew how to sing. The songs of Zion bring a good influence into our homes.

It is not the eloquence that you possess which will carry conviction to the hearts of the people, but it is the Spirit of Almighty God that is burning in your hearts, and your desire for the salvation of souls. Brigham Young said that the Spirit of the Lord would do more to convert people than the eloquence of men; and I say that the singing of the songs of Zion, though imperfectly, with the inspiration of God, will touch the hearts of the honest more effectively than if sung well without the Spirit of God. Sing with the Spirit of God; love the words that you sing. I love the songs of Zion. I love the hymn we sang here today, “Come, come, ye Saints, no toil nor labor fear; but with joy wend your way.” I love William Clayton who gave us those noble sentiments, and I love these pioneers that sung them, and sung them with all their hearts. It always breaks my heart when our good friends here, Brother Stephens and his choir, cut the fourth verse off, because it is the best of all:

And should we die before our journey’s through,
Happy day! All is well.

That is the kind of faith our pioneer fathers had, and that is

the kind of sentiment and teaching I like the boys and girls to have. That is what I would like them to sing, and to sing with the Spirit. When the Psalmody is republished, if I am not here, I want to leave my protest against having the songs with four verses chopped into three-quarters. I am quite long, but I do not wish to lose one-quarter of myself. Brother Stephens wishes it understood that it is not his fault that the choir does not sing all the verses; they are not in the Psalmody. When the next edition of the Psalmody is published, I hope my words will be remembered and all the verses be printed. I do not want them to sing ten verses, or sixteen, when there are that many. There is a limit to all things. But there would be no harm in publishing every verse that the poet wrote.

There is another thing I wish to say, in this connection. I do not know who corrected our hymn book, but if I were the poet, and could get out of my grave, I would get out and protest against some changes in it. In one of Brother Phelps' hymns, he says, that in the last days they will sing in "Zion and Jersusalem"—and he meant just what he said; but I don't suppose it rhymed as well, or the music did not fit quite as well maybe, so it was changed to, "these peaceful valleys." I want to tell you that Brother Phelps was inspired. God has revealed the Gospel, and it will be preached and sung in "Zion and Jerusalem." I am glad that the Psalmody has it right. It is only the last edition of the hymn book that has it wrong.

Perhaps I have said enough on singing for one night. I had an ambition to sing "The Holy City" before I left for Japan, and to do it in the big Tabernacle, and my ambition has been gratified. Whether I sang it well or not, I am not prepared to say, because my musical ear did not tell me; but I have sung it, and I leave the result as an object lesson. God has said that the song of the righteous is a prayer unto him, and it shall be answered with a blessing upon their heads. He also says that he rejoices in the song of the righteous. I say to you, praise God in the songs of Zion, and he will bless you, because he has promised to do so.

I want to read to the young people tonight a few words about Joseph Smith, and I want you to remember them. This is from Josiah Quincy's *Figures of the Past*. Quincy was a lawyer, a

statesman and philanthropist, and a man of importance in our country. I want you young men and young ladies to know something of what he says about the Prophet Joseph Smith.

A fine-looking man is what the passer-by would instinctively have murmured upon meeting the remarkable individual who had fashioned the mould which was to shape the feelings of so many thousands of his fellow-mortals. But Smith was more than this, and one could not resist the impression that capacity and resource were natural to his stalwart person. I have already mentioned the resemblance he bore to Elisha R. Potter, of Rhode Island, whom I met in Washington in 1826. The likeness was not such as would be recognized in a picture, but rather one that would be felt in a grave emergency. Of all men I have met, these two seemed best endowed with that kingly faculty which directs, as by intrinsic right, the feeble or confused souls who are looking for guidance.

I want the young people to remember this testimony concerning our beloved Prophet Joseph Smith. People have ridiculed him, have said that he was a weakling and an ignoramus; but here is a man who acknowledges what he was. And as the years go by, other men will acknowledge his greatness, the same as they are acknowledging today the greatness of Brigham Young. I rejoice in the testimony that was borne yesterday, at Saltair, by Judge Baskin. I rejoice to have lived to see that man stand up and bear testimony to the world concerning Brigham Young. There was that same power with Brigham Young that this man testifies was with the Prophet Joseph. I bear my witness to you here tonight, that in the days of Brigham Young, no other man that I ever met had that power within him that directed, as by divine right, the minds of other people. He had the spirit of a prophet upon him. He had power, and everybody felt it. I want to say to you that God Almighty has given that same power—and it is a testimony to me—to every man that has stood at the head of this Church. I know that John Taylor grew in power and strength and might from the day that God chose him to be his prophet. I know that Wilford Woodruff grew in power and strength, grew in very personal appearance, in dignity and in force, from the day that God made him his prophet. I know that God has strengthened the voice of Lorenzo Snow, that it rings out with more power in his old age than it did before he was made the prophet of God. There is power with these men whom God has chosen to represent him on earth, and I thank God that this man saw and recognized

this power in Joseph Smith, the founder, under God, of the Church of Christ upon the earth.

It has been said that the Latter-day Saints were in favor of slavery. It has been said that we were in favor of secession; that we were in sympathy with the South; but I was glad to hear that quotation by Brother Talmage, of the first message that went over the wires, "Utah has not seceded, but is firm for the constitution and the laws of our once happy country.—*Brigham Young.*" When I heard that yesterday, I thought of the position of the Prophet Joseph Smith and the testimony of this man, Josiah Quincy:

Smith recognized the curse and iniquity of slavery, though he opposed the methods of the Abolitionists. His plan was for the nation to pay for the slaves from the sale of the public lands. "Congress," he said, "should be compelled to take this course, by petitions from all parts of the country; but the petitioners must disclaim all alliance with those who would disturb the rights of property recognized by the Constitution and foment insurrection." It may be worth while to remark that Smith's plan was publicly advocated, eleven years later, by one who has mixed so much practical shrewdness with his lofty philosophy. In 1855, when men's minds had been moved to their depths on the question of slavery, Mr. Ralph Waldo Emerson declared that it should be met in accordance "with the interest of the South and with the settled conscience of the North. It is not really a great task, a great fight for this country to accomplish, to buy that property of the planter, as the British nation bought the West Indian slaves." He further says that the "United States will be brought to give every inch of their public lands for a purpose like this." We, who can look back upon the terrible cost of the fratricidal war which put an end to slavery, now say that such a solution of the difficulty would have been worthy a Christian statesman. But if the retired scholar was in advance of his time when he advocated this disposition of the public property in 1855, what shall I say of the political and religious leader who had committed himself, in print, as well as in conversation, to the same course in 1844?

I will tell you what I will say: he was a prophet of God; and this nation would have been spared the bloodshed and the millions of money expended in the war, and year after year in pensions; and the widows and orphans, made by the war, would not have been deprived of their husbands and fathers, had this nation listened to the inspired words of the boy prophet, Joseph Smith.

If the atmosphere of men's opinions was stirred by such a proposition when war-clouds were discernible in the sky, was it not a statesmanlike word eleven years earlier, when the heavens looked tranquil and beneficent?

It was a statesmanlike word—it was the inspired word of the Prophet of Almighty God.

Born in the lowest ranks of poverty, without booklearning and with the homeliest of all human names, he had made himself at the age of thirty-nine a power upon earth. Of the multitudinous family of Smith, from Adam down (Adam of the "Wealth of Nations," I mean), none had so won human hearts and shaped human lives as this Joseph. His influence, whether for good or for evil, is potent today, and the end is not yet.

No, the end is not yet. The little stone that was cut out of the mountain without hands is rolling forth, and the end is not yet.

I have endeavored to give the details of my visit to the Mormon prophet with absolute accuracy. If the reader does not know just what to make of Joseph Smith, I cannot help him out of the difficulty. I myself stand helpless before the puzzle.

In bidding good-by to the young men and the young ladies forming the Mutual Improvement Associations, I desire to impress upon their minds what was said here today by Brother Roberts, that it is work that will count with you boys and girls. It is keeping the Word of Wisdom; it is paying your tithing; it is avoiding bad company; it is valuing your virtue more than your life; it is listening to the counsels and the advice of your fathers and your mothers, and the Priesthood of God, and doing your duty—it is these things that will magnify you before God, and that will bring you back into his presence. I desire to leave with you my testimony. Josiah Quincy said that he did not know what to say about Joseph Smith; but I will tell you what I can say of him. I can say that he was a prophet of God, and I desire to read one of his prophecies here tonight:

August 6, 1842. I prophesied that the Saints would continue to suffer much affliction, and would be driven to the Rocky Mountains; many would apostatize; others would be put to death by our persecutors, or lose their lives in consequence of exposure and disease, and others would live to go and assist in making settlements and building cities, and see the Saints become a mighty people in the midst of the Rocky Mountains.

While we honor Brigham Young as the great statesman, the great pioneer and colonizer, we must not forget that Brigham Young built upon the foundation, and fulfilled the predictions, made by the Prophet Joseph Smith; and Brigham Young, great as he was, on all occasions magnified the Prophet Joseph, and I honor and love him for the reverence he gave to the man who was the instrument in the hands of Almighty God of restoring the Gospel

to the earth. What kind of a country was this when Joseph Smith predicted that the Saints would come here, and become a mighty people in the midst of the Rocky Mountains? Hear the testimony, ye young men and young ladies, of the foremost statesman of the day, when this prediction was uttered—Daniel Webster:

What do we want with this vast, worthless area, this region of savages and wild beasts, of deserts, of shifting sands and whirlwinds of dust, of cactus and prairie dogs? To what use could we ever hope to put these great deserts, or those endless mountain ranges, impenetrable and covered to their very base with eternal snow?

We could put them to the use of supporting a great and a mighty people, and fulfilling the prediction of the boy prophet.

Young men and young ladies, I leave with you my testimony that God lives, that Jesus is the Christ, that Joseph Smith was and is a prophet of God, and that Lorenzo Snow today is a prophet of God. How do I know it? I know it as well as I know that I stand before you tonight. I know heat, I know cold; I know joy, and I know sorrow; and I say to you that in the hour of sorrow, in the hour of affliction, in the hour of death, God has heard and answered my prayers, and I know that he lives. I leave my testimony with you. God bless you. Amen.

THE STORY OF "MORMONISM."*

BY DR. JAMES E. TALMAGE, OF THE UNIVERSITY OF UTAH.

(Continued from page 614.)

The Latter-day Saints believe the coming forth of the Book of Mormon to be foretold in the Bible, as its destiny is prophesied of within its own lids; it is to the people the true, "stick of Joseph" which Ezekiel declared should become one with the "stick of Judah"—or the Bible. The people challenge the most critical comparison between the record of the occident and the holy scriptures of the east, feeling confident that no discrepancy exists in letter or spirit. As to the original characters in which the record was engraved, copies were shown to learned linguists of the day, and pronounced by them as closely resembling the Reformed Egyptian writing.

The Book of Mōrmon was before the world; The Church circulated the work as freely as possible. The true account of its origin was rejected by the general public, who thus assumed the responsibility of explaining in some plausible way the source of the record. Among the many vague theories propounded, perhaps the most famous is the so-called Spaulding story. Solomon Spaulding, a clergyman of Amity, Pennsylvania, died in 1816. He wrote a romance to which no name other than "Manuscript Story" was given, and which, but for the unauthorized use of the writer's name and the misrepresentation of his motives, would never have been published. Twenty years after the author's death, one Hurlburt, an apostate "Mormon," announced a resemblance between the story and the Book of Mormon, and expressed a belief that the work

* A lecture delivered by invitation at the University of Michigan, at Cornell University, and elsewhere.

brought forward by Joseph Smith was nothing but the Spaulding story revised and amplified. The apparent credibility of the statement was increased by various signed declarations to the effect that the two were alike, instead of by extracts from both works. But the manuscript was lost for a time, and in the absence of proof to the contrary, stories of the parallelism between the two works multiplied. But by a fortunate circumstance, in 1884, President James H. Fairchild, of Oberlin College, and a literary friend of his—one Mr. Rice, in examining a heterogeneous collection of old papers which had been purchased by Mr. Rice, found the original story.

After a careful perusal and comparison with the Book of Mormon, President Fairchild declared in an article in the *New York Observer*, February 5, 1885:

The theory of the origin of the Book of Mormon in the traditional manuscript of Solomon Spaulding will probably have to be relinquished.

* * * Mr. Rice, myself, and others compared it [the Spaulding manuscript] with the Book of Mormon and could detect no resemblance between the two, in general or in detail. There seems to be no name nor incident common to the two. The solemn style of the Book of Mormon in imitation of the English scriptures does not appear in the manuscript. * * * Some other explanation of the origin of the Book of Mormon must be found if any explanation is required.

The manuscript was deposited in the library of Oberlin College where it now reposes. Still, the theory of the "Manuscript Found," as Spaulding's story has come to be known, is occasionally pressed into service in the cause of anti-"Mormon" zeal, by some whom we will charitably believe to be ignorant of the facts set forth by President Fairchild. A letter of more recent date, written by that honorable gentleman in reply to an enquiring correspondent, was published in the *Millennial Star*, Liverpool, November 3, 1898, and is as follows:

OBERLIN COLLEGE, OHIO,
October 17, 1895.

J. R. Hindley, Esq.,

DEAR SIR:—We have in our college library an original manuscript of Solomon Spaulding—unquestionably genuine.

I found it in 1884 in the hands of Hon. L. L. Rice, of Honolulu, Ha-

waiian Islands. He was formerly state printer at Columbus, Ohio, and before that, publisher of a paper in Painesville, whose preceding publisher had visited Mrs. Spaulding and obtained the manuscript from her. It had lain among his old papers forty years or more, and was brought out by my asking him to look up anti-slavery documents among his papers.

The manuscript has upon it the signatures of several men of Conneaut, Ohio, who had heard Spaulding read it and knew it to be his. No one can see it and question its genuineness. The manuscript has been printed twice at least—once by the “Mormons” of Salt Lake City, and once by the “Josephite Mormons” of Iowa. The Utah “Mormons” obtained the copy of Mr. Rice, at Honolulu, and the “Josephites” got it of me after it came into my possession.

This manuscript is not the original of the Book of Mormon.

Yours very truly,

JAMES H. FAIRCHILD.

The story has now been published in full, and comparisons between the same and the Book of Mormon may be made by anyone who has a mind to investigate the subject.

But we have anticipated the current of events. With the publication of the Book of Mormon, opposition grew more intense toward the people who professed a belief in the testimony of Joseph Smith. On the 6th of April, 1830, the Church of Jesus Christ of Latter-day Saints was formally organized and thus took on a legal existence. The scene of this organization was Fayette, New York, and but six persons were directly concerned as participants. At that time there may have been and probably were many times that number who had professed adherence to the newly restored faith; but as the requirements of the law governing the formation of religious societies were satisfied by the application of six, only the specified number legally took part. Such was the beginning of The Church, soon to be so universally maligned. Its origin was small—a germ, an insignificant seed; little calculated to arouse hostility. What is there to fear in the voluntary association of six men, avowedly founded for peaceful pursuits and benevolent purposes? Yet the storm of persecution raged from the earliest day. At first but a family affair, opposition to the work has involved successively the town, the county, the state, the country, and today the “Mormon” question has been accorded extended con-

sideration at the hands of the national government, and indeed most civilized nations have been forced to take cognizance of the same.

Let us observe the contrast between the beginning and the present proportions of The Church. Instead of but six regularly affiliated members, and at most two score of adherents, The Church numbers today more than a quarter of a million souls already assembled in the valleys of the Rocky mountains, and a multitude more in the foreign branches of The Church. In place of a simple hamlet, in the smallest corner of which the Saints could have congregated, there are now over five hundred organized wards each with its full complement of officers and quorums of the priesthood. The practice of gathering its proselytes into one place prevents the building up and strengthening of foreign branches; and inasmuch as extensive and strong organizations are seldom met with abroad, very erroneous ideas exist concerning the strength of The Church. But the mustard seed, among the smallest of all seeds, has attained the proportions of a tree, and the birds of the air are nesting in its branches; the acorn is now an oak offering protection and the sweets of satisfaction to every earnest pilgrim journeying its way for truth.

I spoke of the "quorums of the priesthood" to be found in every organized ward. Allow me to digress long enough to say that the word "quorum" has a special significance in Latter-day Saint history and theology. Instead of signifying simply a majority of an organized body, such as is regularly constituted to transact business of the organization, the term signifies the organization itself. Thus the people speak of a quorum of high priests, of elders, of deacons, and of the quorum of the First Presidency of The Church, signifying in the last instance the three presidents, and not simply two or a majority of that body. From the organization of The Church the spirit of emigration rested upon the people. Their eyes were from the first turned in anticipation toward the evening sun; not merely that the work of proselyting should be carried on in the west, but that the headquarters of The Church should be there established. The Book of Mormon had taught the people the true origin of, and had shown them indeed part of the destiny of, the Indians, and to this dark-skinned rem-

nant of a once mighty people, the missionaries of "Mormonism" early turned their eyes, and with their eyes went their hopes and their hearts.

Within three months from the beginning, The Church had missionaries among the Lamanites. It is notable that the Indian tribes have always regarded the religion of the Latter-day Saints with favor, seeing in the Book of Mormon striking agreement with their own traditions.

The first fully established seat of The Church was in the pretty little town of Kirtland, Ohio, almost within sight of Lake Erie; and here soon rose the first temple of modern times. Among their many other peculiarities, the Latter-day Saints are characterized as a temple-building people; as they say history proves the Israel of ancient times to have been. And in the days of their infancy as a Church, while in the thrall of poverty, and amidst the persecution and direful threats of lawless hordes, they laid the cornerstone, and in less than three years thereafter they celebrated the dedication of the Kirtland temple, a structure at once beautiful and imposing. But even before this time, populous settlements of the Saints had been made in Jackson County, Missouri; and in the town of Independence a site for the great temple had been selected and purchased, but though the ground has been dedicated and the corner-stone laid, the people have not as yet been permitted to build thereon.

Within two years from the time of its dedication, the temple in Kirtland was abandoned by the people, who were compelled to flee for their lives before the rage of mobocrats; but a second temple, larger and more beautiful than the first, soon reared its spires from the city of Nauvoo, Illinois. This structure was destroyed by fire, but the temple-building spirit was not to be quenched, and in the vales of Utah today are four magnificent temple edifices. The last completed, which was the first begun, is situated in Salt Lake City, and is one of the wonders and beauties of that city by the great salt sea.

To the fervent Latter-day Saint, a temple is not simply a church building, a house for religious assembly. Indeed, the "Mormon" temples are rarely used as places of general gatherings. They are in one sense educational institutions, regular courses of lec-

tures and instruction being maintained in some of them; but they are specifically for baptisms and ordinations, for sanctifying prayer, and for the most sacred ceremonies and rites of The Church, particularly in the vicarious work for the dead which is a characteristic of "Mormon" faith. And who that has gazed upon these palaces of praise can say that the people who can do so much in poverty and tribulation are insincere? Bigoted they may seem to those who believe not as they do; fanatics they may be to multitudes who like one of old thank God they are not as these, but insincere they cannot be even to their bitterest foe, if he be a creature of reason.

The clouds of persecution thickened in Ohio as the intolerant zeal of mobs found frequent expression; numerous charges trivial and serious, were made against the leaders of The Church, and they were repeatedly before the courts only to be liberated on the usual finding of no cause for action. And the march to the west was maintained. Soon thousands of converts had rented or purchased homes in Missouri,—Independence, Jackson County, being their centre; but from the first, they were unpopular among the Missourians. Their system of equal rights with their marked disapproval of every species of aristocratic separation and self aggrandizement was declared to be a species of communism, dangerous to the state. An inoffensive journalistic organ, *The Star*, published for the purpose of properly presenting the religious tenets of the people, was made the particular object of the mob's hate; the house of its publisher was brought to the ground, the press and type confiscated, and the editor and family maltreated. An absurd story was circulated and took firm hold of the masses, that the Book of Mormon promised the western lands to the people of The Church, and that they intended to take possession of these regions by force. Throughout the book of revelations, regarded by the people as law specially directed to them, they are told to save their riches that they may purchase the inheritance promised them of God. Everywhere are they told to maintain peace; the sword is never offered as their symbol of conquest. Their gathering is to be like that of the Jews at Jerusalem—a pacific one, and in their taking possession of what they regard as

a land of promise, no one previously located there shall be denied his rights.

A spirit of fierce persecution raged in Jackson and surrounding counties of Missouri. An appeal was made to the executive of the state, but little encouragement was returned. The lieutenant governor, Lilburn W. Boggs, afterward governor, was a pronounced "Mormon"-hater, and throughout the period of the troubles, he manifested sympathy with the persecutors.

One of the circuit judges who was asked to issue a peace warrant refused to do so, but advised the "Mormons" to arm themselves and meet the force of the outlaws with organized resistance. This advice was not pleasing to the Saints whose religion enjoined tolerance and peace: but they so far heeded it as to arm a small force; and when the outlaws came upon them, the people were not entirely unprepared. A "Mormon" rebellion was now heralded; the people had been goaded to desperation. The militia was ordered out, and the "Mormons" were disarmed. The mob took revenge. The "Mormons" engaged able lawyers to institute and maintain legal procedure against their foes, and this step, the right to which we would think could be denied no American citizen, called forth such an explosion of popular wrath as to affect almost the entire state.

It was winter; but the inclemency of the year only suited the better the purpose of the oppressor. Homes were destroyed, men torn from their families were brutally beaten, tarred and feathered; women with babes in their arms were forced to flee half-clad into the solitude of the prairie to escape the rapine and murder then prevalent. Their sufferings have never yet been chronicled by human scribe. Making their way across the river, most of the refugees found shelter among the more hospitable people of Clay County, and afterward established themselves in Caldwell County, therein founding the city of Far West. County and state judges, the governor, and even the president of the United States, were appealed to in turn for redress. The national executive, Andrew Jackson, while expressing sympathy for the persecuted people deplored his lack of power to interfere with the administration or nonadministration of state laws; the national officials could do nothing; the state officials would do naught.

(To be continued.)

SOME LEADING EVENTS IN THE CURRENT STORY OF THE WORLD.

BY DR. J. M. TANNER.

A Political Wedge.

The Republican party for the last few years, aided by the course of events, has been at work constructing a political wedge with which it is hoped the solid south may be split asunder. A little thoughtful study will clearly indicate the manner in which the work has been going on.

One of the effects of that policy was recently seen in the resignation of the senators from South Carolina. Senators McLaurin and Tillman of that Democratic state, have been pursuing diametrically opposite policies. Recently Senator McLaurin made a speech to a large audience of his constituents. In the course of his remarks, he averred that the silver issue had been buried, he announced himself in favor of expansion, subsidies and protection, and openly declared his support of President McKinley. We are told that these declarations were loudly and enthusiastically applauded. This announced policy of McLaurin has been very strongly opposed by Senator Tillman, who recently accepted an appointment to speak in Gaffney on the same evening that Senator McLaurin was to speak in the same place. By agreement, a debate between them was arranged for the occasion, and separate meetings were dispensed with. During the course of his remarks at the debate, Senator Tillman began taunting Senator McLaurin about the latter's disregard of the wishes of the people of South Carolina.

Tillman asserted that McLaurin did not have the support of the people, and demanded that McLaurin resign his senatorship and submit his case to the vote of the people. On the other hand, McLaurin was equally firm in the conviction that his course was approved by his constituents, and offered to resign the senatorship and submit the question of his course to the people of the state provided Tillman would do the same. The challenge was accepted, and the resignations of both handed to the governor. At once, both parties began arranging for a state campaign on the issues announced by Senator McLaurin—issues that would divide the state on Republican and Democratic lines. The campaign would soon have been launched, and undoubtedly in some measure will be taken up, although the governor has persuaded McLaurin to withdraw his resignation. This means the withdrawal of Tillman's resignation; but as Tillman is the senior senator, the question of his re-election will serve for the coming contest between the two great national parties in that state.

Those who have noticed the trend of affairs in the south will have observed the manner in which the Republican party is working to disrupt the solid south. In the first place, throughout the north there has been little said, and comparatively no opposition to the work on the part of the Southern States by constitutional amendment to disfranchise the negro. The colored man has virtually received notice that the negro question in the south, so far as the Republican party is concerned, is to be regarded strictly as a local issue. Again, the Republican party has favored, as far as possible, the protective interests in the south. In the Southern States, large cotton mills in recent years have been built, and the south has taken on new life by reason of these manufacturing industries. Again, the sugar planters of Louisiana, and other southern states, have sought and received protection against the sugar industries of foreign countries. The tariff on Porto Rican sugar was largely in the interest of the south, although the Democratic party in Congress for the most part opposed the measure; the opposition was traditional rather than substantial, so far as the Southern States were concerned. As a further assurance of the wish to see the south divided, President McKinley has very generally given the people of the south to understand that appointments, especially

of postmasters, would be made only among those who were acceptable to the white people. This declaration is virtually an acknowledgement, on the part of the chief executive, of the abandonment of the policy of the Republican party, which heretofore has maintained the solid south.

Lastly, if we are permitted to suppose that political influences would actuate a member of the supreme court of the United States, the course taken by Justice White, the only southern judge on the supreme bench, in joining the four Republicans who held with the administration on the Porto Rican tariff question, would clearly indicate the influences that are operating in the south as well as in the Republican party of the north. Whether all these political influences have constituted a wedge sufficiently thick and dense to split the solid south, is a question which time alone can solve. The wedge has entered, and those interested in the political questions of the day will follow with intense interest its course.

Wall Street.

The stock exchange on Wall Street in the city of New York is one of the great and peculiar institutions of this country. The place itself, either in its external or internal aspect, would give the reader but very little idea of the great part it plays in the commerce of our country. No one would ever suspect that it is the center of the greatest commercial power in the world. In the early part of May, Wall Street presented a very attractive scene by reason of the enormous speculations carried on there in the exchange of stocks, especially railroad stocks. The process may seem a very simple one; namely, the buying and selling of railroad and other corporation stocks, but the speculation in these stocks often represents a sort of commercial warfare in which men gamble on the results. The recent speculation there on the Northern Pacific railroad stock furnishes a peculiar example. Five years ago that railroad was foreclosed on a mortgage. Of course its stock then was away below par. Two years ago it paid two per cent dividend, and last year it paid four per cent. Notwithstanding the small earning powers of the road and its collapse five years ago, the stock was run up by speculators to one hundred and eighty per cent, in other words, it nearly doubled in value, that

is, I should not say in value, but doubled on the stock exchange.

A somewhat curious custom exists on this exchange where men buy and sell stocks. They often sell stock which they do not own, and must then rustle about to purchase it in order to fulfill their contract. Sometimes they buy great quantities of stock for amounts of money which they do not have, and to raise which they are dependent upon the banks. Such speculations as those which were carried on in Wall Street the early part of May, would have created a panic and numerous bankruptcies in this country a few years ago. Now we are told that out of the eleven hundred exchange members, not one became bankrupt during the recent speculations. This indicates how much Wall Street is losing its control over the substantial commercial operations of the country.

Germany and the Monroe Doctrine.

For many years Germany has been unable to support the great demands of the new empire. The population has increased much more rapidly than the country's resources; and emigration has consequently been carried on more extensively from that country than from any other of the great European powers. A vast proportion, indeed the greater part, has come to the United States, but the Old Iron Chancellor soon discovered that the migration of the surplus population to the United States was not in the interests of Germany. Here they were becoming absorbed in our national life, and were identified with interests that might be wholly unfavorable to the commercial welfare of the empire. Inducements were consequently held out to the emigrants to open new fields in other parts of the world. Transportation companies were organized, under the patronage of the government by means of subsidies, to carry as many homeseekers to South America as possible. Many were induced to go to Asia Minor. Some effort was made to colonize in Africa, but the most fertile field for German colonization was Brazil. There are perhaps today in that country something like four hundred thousand Germans. In the province of Rio Grande, they are thirty per cent of the population; in Santa Catharina, twenty-one per cent. In these two provinces, there are already

some German settlements which have from fourteen to twenty-five thousand inhabitants. In some of these settlements, as many as ninety-five per cent are Germans. A considerable number of Germans have already emigrated to Chili. In that country, the province of Llanguihue has six per cent German population, and Valdivia, eight per cent. These Germans trade, of course, almost exclusively with the fatherland with which they keep in close touch, and between which and them there is a strong commercial bond. They use their own language and maintain largely their own customs. The result of this commercial condition in Brazil is that the United States gets but very little of the trade from that republic, whereas, it purchases more, chiefly cotton, coffee and rubber, from Brazil than all the European countries combined.

Besides Brazil, South America generally offers the greatest inducements of any country in the world for colonial schemes. South America must be the greatest field for colonial exploration of any country on the earth. We can hardly estimate its resources, much less designate them. From an agricultural point of view, it is the richest country on the globe, and its great waterways furnish unparalleled opportunities for commerce. The Amazon can be traversed a distance of six thousand miles, the La Plata, four hundred, the Orinoco, one thousand, and the Magdalena river, six hundred miles. The entire population of South America is estimated, though no definite figures can be given, at something like fifty million, and the country has six and a half million square miles, while Java, with only sixty thousand square miles supports a population of twenty-four million. It is estimated that the basin of the Amazon alone could easily support a population of five hundred million. At present, scarcely one million subsist in that enormous region.

European countries heretofore have very generally neglected South America, for two reasons. These republics have been in constant warfare, and until within the last seven years there was not a single settled or undisputed frontier. In the second place, the United States has announced the Monroe doctrine by which European countries are forbidden to interfere with the governments of any South American republic. This doctrine, on the part of the United States, is looked upon by European countries very

much as a dog-in-the-manger affair. We do not undertake ourselves to keep these turbulent republics in order, nor are we willing that other countries should, even though the demands of commerce—demands in which the United States is secondary to foreign countries—require stability and commercial integrity among them. The frequent revolutions of these republics offer numerous and ample excuses for the interference of such powers as Germany, and it goes without saying that Germany would be very glad to feel herself free to disregard wholly the Monroe doctrine. Lately, the *German Post*, a semi-official organ, has been predicting a secession by some of the five states which now constitute the republic of Brazil. That means, of course, that Germany would like to see the provinces or states of Rio Grande and Santa Catharina become independent. These states would then enjoy a greater stability under German domination, and would contribute more extensively to German commerce.

Ever since the United States acquired dominion over the Philippines, German newspapers have kept up a constant complaint against the Monroe doctrine, and have been urging that it now ceases to have any effect whatever, and that Germany may assume a free hand in dealing with the South American republics as it sees fit. On the other hand, it is rather doubtful that the United States has any intention whatever of receding from the Monroe doctrine, even though she has acquired world interests elsewhere, and has taken part in the "concert" of the great powers. The situation, then, in Brazil is creating some discord, and will in the future create greater between Germany and the United States. A knowledge of the facts set forth will aid the reader in comprehending more perfectly the recent and general discussion of the Monroe doctrine in the German press.

The Political Checker Board.

That which by common consent we have come to call the "concert" of the great powers reminds one somewhat of a game in which the great movers are playing for advantage. Sometimes a great power will throw out hints of an alliance with another; but very generally, the movements among the powers indicating feel-

ings of sympathy in the favor of one are manifestations of disfavor against another. There are two recent events that very strongly indicate the feelings existing between the English and the French. The soldiers of these two nations, left at the seaport town of Tien Tsin, on the Pei Ho river, recently came very nearly complicating the difficulties between their respective countries. Some French soldiers were found plundering Chinese houses, whereupon the English fusileers, on guard, undertook to drive the plunderers away. This led to some skirmishes, shots, between the French and English soldiers, being exchanged. In the midst of the angry contest, the Germans took a hand by rushing to the aid of the French. This is a curious combination, for it has generally been supposed that there was, between France and Germany, a hatred not found between any other countries on the earth. It is true, France has felt compelled to keep up her cry of revenge, but that is dying out, and Germany is doing all she can to reconcile her neighbor.

Germany would gladly reduce her enormous land forces, and could do so if France would be pacified; Germany then would be free to increase correspondingly the great naval power which it is her intention to build up. Germany is now in the great struggle for foreign commercial recognition and supremacy, and she has two commercial foes to encounter, England and the United States.

The second instance showing the strained relations between France and England was the great reception given to Labori, the celebrated French advocate. He recently paid a visit to England where the judiciary and bar of that country tendered him a magnificent reception. Those who read the Dreyfus affair in France will remember the conspicuous part that Labori took in the defense of the Jew. And Labori's efforts in behalf of Dreyfus constitute a terrible arraignment of the existing regime in France, especially the official life of Paris. This special honor to Labori, at this time, will not be received very kindly by a large number of French officials. They will see in England's reception to the celebrated French lawyer a veiled attack and an offensive demonstration against the French army, or, at any rate, its leaders. It looks very much as if England were wholly alienated from all European sympathies, notwithstanding her recent efforts to enter into friendly relations with Germany.

EDITOR'S TABLE.

ANNUAL CONFERENCE.

The annual conference of the Young Men's Mutual Improvement Association was held in Salt Lake City, on Sunday, Monday and Tuesday, June 2, 3, and 4, 1901. On the first day, there were three meetings held conjointly with the Young Ladies' Improvement Associations; and, on the following two days, four business meetings of the young men were held in the assembly hall of the Latter-day Saints College. The lower space in the great tabernacle was well filled with young people, on Sunday morning, and in the afternoon and evening, the galleries were thrown open to accommodate the large numbers in attendance. At the business meetings, on Monday and Tuesday, there were representatives present from forty-one stakes out of forty-six which are organized, there being two, Hyrum, and Benson, as yet unorganized. President Joseph F. Smith presided at all the meetings, and Music Director Evan Stephens and his assistant Horace S. Ensign looked well after the very excellent musical part of the program. The details of the arrangements were in the hands of General Secretary Thomas Hull who deserves great credit for his indefatigable labors to make the conference a success.

The spirit of the assembled workers gave clear evidence of increased earnestness in the cause of mutual improvement among the young people of Zion. At no previous conference has advancement therein been more clearly discernible. Among this great.

body of representative young men of Israel, there was an undercurrent of stability, strength, and determination to do, which bodes well for progress in the season now approaching. The General Board, and the stake superintendents with their aids and officers, have the work well in hand, understand its needs, and were united in a determination to strike hard for its glorious promotion.

Some of the main questions discussed and decided in the business meetings were as follows:

It was resolved that where practicable, the grading of associations into senior and junior classes, be adopted; and where this had already been done, that it be continued,—the details of method to be left, as heretofore, with the stake superintendencies.

It was resolved that stake conventions of officers be held in the stakes of Zion, on September 8, 15 and 22, as shall hereafter be arranged, the purpose being to instruct and enthuse the officers in their season's labors, these conventions to be conducted by the stake superintendents, under the direction of the General Board.

It was unanimously resolved to continue the subscription price of the IMPROVEMENT ERA at \$2 per annum, and to double the efforts to secure subscribers for volume five, which would, as heretofore, continue to be sent to all the missionaries in the world, free of cost.

It was agreed that the local missionary work shall continue on the plan of last season, and, that in addition, fifty general missionaries will be secured and sent out to labor with the young men during the season. Each stake will forward two names from which the desired number will be selected. These will meet in Salt Lake City to receive instructions. The names should be forwarded to the missionary committee at once: J. Golden Kimball, J. W. McMurrin, B. F. Grant and Thomas Hull. It was agreed that every effort to get the new manual before the associations in time, will be made, both by the committee who are preparing it, and by the officers. Besides its main study on the principles of the gospel—the Godhead; faith in God, in the scriptures, revelation,

and in the living oracles of The Church; repentance and baptism,—it will contain an outline for a miscellaneous program. The senior and mixed classes will use this manual; and where the associations are graded, the junior classes will use the manual on "The Life of Christ."

The instructions on these and other topics were full of life and spirit, being greatly enjoyed by the officers who appeared to be enthusiastic over the prospects of successful work in their various associations. Brethren, let the spirit of enthusiasm of the conference spread to cheer with its sunshine every member of our brotherhood in all the stakes of Zion!

The near departure of Apostle Heber J. Grant, one of the General Superintendency of the Y. M. M. I. A., to open the mission field in Japan, was a leading topic of interest to the conference. His farewell speech to the young people, is presented in this number. In parting with him, the youth of Zion will miss for a period an enthusiastic worker in the mutual improvement cause, who has labored night and day for their good, and whose welfare is very near to his heart. If all the young people in The Church could be heard, we are sure they would join us in saying, "Brother Heber, God speed! God bless and prosper you in your important mission, and at its successful close, return you home in safety to Zion, the people of your love."

One of the pleasant features of the conference was the reception at the residence of our beloved President Lorenzo Snow. Six-hundred people, mostly officers and their wives, were privileged to shake hands with him. The social spirit was all that could be asked, and the musical program, the dancing and refreshments, were pleasant incidents in the entertainment. Sister Minnie J. Snow and the sisters of the Y. L. M. I. A. deserve great credit for the splendid success of this beautiful and enjoyable feature of our conference.

A fuller account of the proceedings will be published in this and the August number of the ERA, and the most important speeches and instructions will appear in full in these pages, from time to time. Every progressive officer will see the importance of keeping well posted on these topics, as well as upon instructions and decisions of the General Board which have already appeared.

This suggests the necessity of every association library containing a complete bound file of our magazine.

QUESTIONS AND ANSWERS.

Did Jesus Baptize?

In St. John 3: 22, we read that Jesus baptized; also in 26th verse.

In St. John 4: 1, 2, we read that Jesus made and baptized more disciples than John.

In the second verse, though Jesus himself baptized not, but his disciples.

What am I to infer from the quotations above? Did Jesus baptize, or was it only his disciples that baptized?

Jesus did baptize. The passage which appears to conflict with this scriptural fact is evidently an error of translation. As proof of this, reference is made to the inspired revision of the scriptures by the Prophet Joseph Smith—John iv; 1, 2, 3:

1. When therefore the Pharisees had heard that Jesus made and baptized more disciples than John,

2. They sought more diligently some means that they might put him to death; for many received John as a prophet, but they believed not on Jesus.

3. Now the Lord knew this, though he himself baptized not so many as his disciples.

The 4th verse gives his reason for his action (stated in the 3rd verse): "For he suffered them for an example, preferring one another."

Was there a Difference Between the Baptism of Jesus and John?

Now if Christ baptized or his apostles, what difference between their baptisms and John's, as Jesus or his disciples bestowed not the Holy Ghost? Acts 8: 26.

The baptism administered by John and Jesus and his disciples was identical, being, as referring to John's administration, "The baptism of repentance for the remission of sins." Mark i: 4, and Luke iii: 3. In relation to the apostles: Repent and be baptized

every one of you, in the name of Jesus Christ, for the remission of sins. Acts ii: 38. See also words of John the Baptist—Book of Doctrine and Covenants, page 108.

The disciples did confer the Holy Ghost, as related in the chapter named by the questioner (Acts 8th). Philip, who evidently only held the Aaronic Priesthood, baptized a number of people of Samaria. He not having authority to confer the Holy Ghost upon those who had been baptized, Peter and John were sent to officiate in that capacity, and they "then laid their hands upon them, and they received the Holy Ghost."

Why were the Disciples of John at Ephesus Re-baptized?

If Jesus and his disciples had the same baptism as John, why were those baptized by John re-baptized? In acts 8: 16, we find that those baptized in the name of the Lord Jesus, had only to receive the Holy Ghost and were not re-baptized?

The question evidently refers to the incident of Paul finding certain disciples at Ephesus who had been baptized, but had not even heard of the Holy Ghost. By reading, with close attention, from the beginning of the chapter (Acts 19) to the 6th verse, inclusive, it will be discovered, from the statement of Paul, that he virtually informed them that they had not been baptized unto John's baptism, but by some pretender, they not having been baptized in the name of the Lord Jesus. Evidently their only authorized baptism was administered by Paul.

Birth and Death of Martin Harris.

When and where was Martin Harris, one of the three witnesses to the Book of Mormon, born; and where did he die?

Martin Harris was born in East-town, Saratoga County, New York, May 18, 1783. He died in Clarkston, Cache County, Utah, on Saturday, July 10, 1875, being then in his 93rd year. He had resided in Utah since August 30, 1870. When buried, the Book of Mormon was put in his right hand, and the Doctrine and Covenants in his left hand.

How Shall We Pray?

A missionary asks: In praying is it appropriate to use the name

"Father" more than once? Does repeating the name of Deity eight or ten times, and asking every two or three sentences "in the name of the Son," make the prayer more emphatic?

The prevailing idea and rule in praying should be simplicity. The Lord's prayer is an excellent example, and in it the Father is mentioned only one time. Repeating the name in that prayer could not make the petition more emphatic. Vain repetition should be avoided; vanity and show in prayer, is as repulsive to the Lord as it is displeasing to right-thinking men. Another thought in prayer should be propriety,—a regard for appropriateness as to time, condition, and place; and above all else, there should be the spirit of prayer present in the heart of the petitioner. In such case, it is safe to say that the dictation and utterance will be pleasing to God whether his name is mentioned once or twice or a dozen times. Extremes either way, in praying as well as in other actions of life, should be avoided. The thought and the sincere desire of the heart, after all, let it be remembered, is prayer, whether "uttered or unexpressed." In expressing these in words, the natural and simplest is the most fitting and acceptable way. In the Doctrine and Covenants, we have two samples of prayers revealed to and uttered by the Prophet Joseph. One, (Section 121) given in distress and sorrow; the other, (Section 109) given in a time of thanksgiving at the completion of a holy temple. Note their difference.

NOTES.

"It is said that every word whispered into the air starts vibrations which will quiver on and on forever in space. The same is true also of influences which go out from our lives in the commonest days,—they will go on forever."

"Nothing is small which helps you along the line of your career, which broadens your horizon, which deepens your experience, which makes you more efficient in the great work of life. No matter how trivial any duty may seem, if it adds in the slightest way to your efficiency, it ceases to be trivial."

OUR WORK.

THE ANNUAL CONFERENCE OF THE MUTUAL IMPROVEMENT ASSOCIATIONS.

The sixth general conference of Young Men's Mutual Improvement Associations, which opened on Sunday, June 2, 1901, in the Tabernacle, at Salt Lake City, was by far the most successful and spirited held in recent years.

At the opening meeting, on Sunday morning at 10 o'clock, there was a large representation of young people present, and at the afternoon and evening meetings, the attendance was so large that the galleries of the great building were thrown open and nearly filled.

The spirit of the officers' meetings was one of activity and earnestness. Forty-one stakes were represented, and by the brightest, most earnest and intelligent class of young men.

A spirit of fraternity and good feeling prevailed, and all seemed to vie with each other in an effort to show forth their loyalty to the mutual improvement cause, and their faith in, and love for, the gospel of Jesus Christ.

The discussion of the proposition to reduce the price of subscription to the ERA brought out the fact that the officers and members were proud of their organ, devoted to its interests, and willing to do all in their power to promote its growth.

Great good must result from this conference. We predict that mutual improvement will take on new life and will greatly increase during the coming season the good it has heretofore been instrumental in accomplishing among the young men.

The social and reception at the home of President Lorenzo Snow

was greatly enjoyed by those who were privileged to attend. Over six hundred people pressed the hand of our beloved president. The music and refreshments were excellent, and the social communion cheered the whole assembly.

Following is a very brief synopsis of the proceedings. Some of the leading addresses will be published in full, in this and future numbers of the ERA.

SUNDAY, JUNE 2, 1901, 10 A. M.

Opening hymn, "Redeemer of Israel."

Prayer by Elder Rodney C. Badger.

Singing by the tabernacle choir.

President Lorenzo Snow made the opening address to the conference, which we take great pleasure in presenting to our readers in full:

Brethren and sisters: I certainly feel very illy prepared to talk to you this morning. I was not aware that I was on the program, until it was handed to me just now, for an address this morning.

I suppose that the object of this conference will be, in a general way, to talk to the young people. There certainly could not be a better subject to talk upon, especially when the speaker has given the matter consideration and thought—which I have not for some little time past. However, the prospects that are before our young men and ladies are unbounded. There is no end to them. There will be no time when there will not be an opportunity to improve. There is grandeur in the contemplation of the prospects before the young people. In youth, and up to one hundred years, all along the line, there is a constant opportunity to improve and to advance. The contemplation of the future is magnificent. There are no young people that have such an opportunity as those of the Latter-day Saints have. Circumstances with us are such that there is a constant opportunity for the young ladies to learn how to address their sisters, and sometimes the brethren, and to continue to increase in the spirit of inspiration and understanding, and the ability to speak. It is wonderful how the Lord has given us a chance in our youth to receive these advantages, which our fathers and mothers did not enjoy. Now you can live a great while. You can live till you are a hundred years old, and perhaps longer, especially if you have been born with a good constitution; and those that have not been so favorably born, there is a chance for them, through the power of the Holy Ghost, to improve their constitutions. It is the privilege of persons to live

long. It is not only their privilege, but it is an absolute duty for all persons who desire and are qualified to do good, to try to live long upon the earth, that the experience which they secure along the line of advancement may be of advantage to others.

There is something for us to live for; for there is always something before us to add to our happiness, as well as to the happiness of others. We can greatly add to the happiness of others by knowing how to be happy every day, and by gathering up all the enjoyment that can possibly be had in the doing of our duty and securing it to ourselves. There is a vast amount of trouble and vexation, as well as a little horror, in our lives, because of our ignorance or our failure to defend ourselves against evil and temptation,

The sisters should learn to become perfect women. In seeking to gain those qualifications which are necessary to make you useful, do not try to be like the men. Never mind what the qualifications of men may be; strive for those qualifications that will make the young girl a perfect woman—that is, as perfect as women can be, and that is saying a great deal. If you will seek for this, you will be sure to reach it. But in gaining strength, qualification and force of character, always have it in mind to use these things to do good to others. It is a fault with some that they study to be great themselves, without trying to make others great with them. One of the best things a young man or a young woman can have in view, in trying to be great, is to have others great also; and not mind spending a little time to improve others. The best way to improve ourselves is to exercise ourselves in doing good to others. Keep this in mind constantly. Selfishness is one of the great evils of young people. Get rid of it gradually. Do not expect to become perfect at once. If you do, you will be disappointed. Be better today than you were yesterday, and be better tomorrow than you are today. The temptations that perhaps partially overcome us today, let them not overcome us so far tomorrow. Thus continue to be a little better day by day; and do not let your life wear away without accomplishing good to others as well as to ourselves.

Now, the young girl will be a mother some day, in all probability. She ought to be, for she has come into the world for that purpose. Well, what is it to be a mother? Sister Taylor will tell you that when she comes to talk; she can explain it far better than I can. But I know enough about it to say that it is a great thing to be a mother,—that is, a wise and prudent mother, to know how to administer physical and spiritual life to her children. It requires experience; it calls for the

improvement of the mind; it requires the control of ourselves. When the child needs to be taught, etc., it requires an immense amount of wisdom to move along with the child as it advances in age. We already have the finest class of young sisters and young brethren that there is in the world, and they are bound to become great and mighty men and women in the things that pertain to their exaltation and glory. Could a woman be presented to this audience who has become perfected and exalted, allow me to say, to the Godhead, you would see something wonderful and grand. The sisters would say to themselves that a position of that character was worth seeking after. This is the truth, and nothing but the truth. Men and women's exaltation and glory is something that cannot be expressed in language.

I suppose that the idea to be carried out in this three days' conference is to not have lengthy speeches, but as far as possible be pointed, and speak pertaining to that which will lift us up to exaltation and glory eventually. God bless you. Amen.

Sister Martha Horne Tingey then addressed the conference, stating that President Elmina S. Taylor was very glad to be present, but felt unequal to the task of speaking in so large a building. She extended love and greetings on behalf of Sister Taylor to all present.

Elder Alfred Best sang the beautiful tenor solo, "The Pioneer," written by Professor Evan Stephens.

Secretary Thomas Hull presented the statistical reports of the Young Ladies' and Young Men's Associations,* and also presented the general officers of the associations. Following are the names of the Young Men's Mutual Improvement Association officers as sustained:

Lorenzo Snow, General Superintendent,	
Joseph F. Smith,	} Assistants.
Heber J. Grant,	
B. H. Roberts,	

Thomas Hull, Secretary and Treasurer.
 Evan Stephens, Music Director.
 Horace S. Ensign, Asst. Music Director.

*The full report of the Y. M. M. I. A., will be published in the August number of the ERA.

AIDS:

Francis M. Lyman	Nephi L. Morris
John Henry Smith	Willard Done
Matthias F. Cowley	Le Roi C. Snow
Abraham O. Woodruff	Frank Y. Taylor
J. Golden Kimball	Rudger Clawson
Junius F. Wells	Rulon S. Wells
Milton H. Hardy	Joseph W. McMurrin
Rodney C. Badger	Reed Smoot
George H. Brimhall	Briant S. Hinkley
Edward H. Anderson	Moses W. Taylor
Douglas M. Todd	B. F. Grant

H. S. Tanner.

A soprano solo was beautifully sung by Miss Ruth Wilson.

Sister Lucy Woodruff Smith addressed the conference on the Life of President Brigham Young.

Elder Horace S. Ensign then sang the baritone solo, "Babylon."

Elder John H. Hinckley, supt Y. M. M. I. A., of the newly-organized Big Horn Stake, addressed the audience briefly, upon the conditions in that stake, and the work accomplished by the mutual improvement associations there in the railroad camps during the past winter.

The choir and congregation sang the hymn, "Now let us rejoice in the day of salvation," and the closing prayer was pronounced by Sister Maria Y. Dougall.

2 P. M.

The choir and congregation sang the hymn, "Come, come, ye Saints."

Prayer was offered by Apostle Reed Smoot.

The choir sang the anthem, "The Mountain of the Lord's House."

Elder B. H. Roberts addressed the conference, referring to the original object of the organization of the Mutual Improvement Associations, and showing how the associations had lived up to that object. He also eloquently appealed to the young men to hold high the standard of truth and maintain the principles of the gospel, assuring them that the eyes of the whole world were upon them. Even a voice from the great Tolstoi, in Russia, had come enquiring about the religion and social conditions of the Latter-day Saints.

Elder G. D. Pyper sang the solo; "There is sunshine in my soul today."

Sister Susa Y. Gates spoke upon "What we Owe our Fathers."

The choir sang the anthem, "When Thou Comest to Thy Kingdom," the beautiful solo being sung by Sister Lizzie Thomas Edward.

Prayer was pronounced by Sister May Booth Talmage.

(To be continued.)

EVENTS OF THE MONTH.

BY THOMAS HULL, GENERAL SECRETARY OF Y. M. M. I. A.

LOCAL—*May* 20—Governor Nash and party of Ohio reach Salt Lake City and are entertained by Senator Kearns and Governor Wells..... 21—Clarence S. Jarvis of St. George passed a successful examination for a cadetship at West Point.....Louis C. Kelsey was appointed and confirmed city engineer of Salt Lake City.....22—The Oregon Short Line has purchased the Salt Lake and Mercur Railroad.....24—Deputy Sheriff F. S. Thompson of Brigham was dangerously wounded as he was entering the gate to his home, by two men, presumably accomplices of Abe Majors.....The intercollegiate debate and track contests between the Universities of Utah and Nevada, at Reno, were both won by Nevada.....25—A windstorm did great damage to fruit, beets and tomatoes, in Davis, Weber, Box Elder and Cache Counties.....26—President McKinley and party arrived and were greeted by thousands at Ogden at 7:25 p. m.; Senator Kearns, Governor Wells and a large party of Salt Lake residents were present. Governor Wells presented the President with a silken flag made of Utah Silk as a token of Utah's patriotism.....The corner stone of the Elks' building, opposite the Salt Lake Theater, was laid.27—Sheriff Condon of Box Elder offers \$500 reward for the conviction of the assassins who shot Deputy Thompson..... 30—Saltair was opened for the season, about six thousand people attending. No liquor will be sold on Sundays, this year. Decoration day was fittingly celebrated in all parts of the State. A monument was unveiled in the Salt Lake City cemetery to the memory of John Morgan, B. H. Roberts delivering the eulogy.....31—The May dividends of Utah mines was \$185,000; stock sales during the month, 2,226,195 shares for \$1,048,806.25; total bullion settlements, \$2,062,768. Rufus Forbush, born Winchendon, Mass., June 3, 1818, came to Utah in 1852, died in Union, Salt Lake County.

June 1—Governor Wells named John Sharp, fish and game com-

missioner; Charles De Moisy, Provo, commissioner statistics; A. F. Doremus, State engineer; Walter J. Beatie, bank examiner. The centennial anniversary of the birth of Brigham Young was fittingly celebrated, with exercises at Saltair, where Judge R. N. Baskin, Governor Wells, Dr. Talmage and Apostle H. J. Grant delivered addresses2—The sixth general M. I. A. conference is held in the Salt Lake Tabernacle.4—The M. I. A. conference closed by a grand reception to officers, tendered by the general boards, at the Beehive House, the residence of President Lorenzo Snow. Abe Majors was brought to Logan for trial.....5—Governor Heber M. Wells was married to Miss Emily Katz, the ceremony being performed by Bishop O. F. Whitney.6—A windstorm two miles wide, lasting from five to ten minutes, passed over Salt Lake City, blowing from 65 to 70 miles per hour. From the 8th grade Salt Lake city schools, 516 pupils graduated.7—The Utah Sugar Co. decided to double its capital, now one million, for the purpose of increasing its output.....8—Contracts for building the new great smelter of the United States Co. are being let.....9—The Woodmen, 2,000 strong, unveil six monuments in Olivet and city cemeteries to deceased members.....10—The State relinquishes 230,000 acres of land in Millard county, known as the Bonneville tract, and the land is offered to settlement by the general government.....12—The commission of Edward H. Callister as collector of internal revenue for Utah, Idaho and Montana was signed by President McKinley. Prof. Ellwood Mead loses his arm in a street car accident in Washington.....14—About 200 representatives of the family of Heber C. Kimball met at Saltair in a reunion to celebrate the 100th anniversary of the birth of this great pioneer and well-known leader in The Church. Speeches were made by William H., and J. Golden Kimball, O. F. Whitney, President Joseph F. Smith and others.....15—Patriarch John Needham, aged 82 years, died in Logan; he came to Utah in 1850. Claude Macdonald, of England, one of the central figures in the Pekin siege, visits Salt Lake.....17—Three hundred local freight agents of the National Association from all parts of the country, visit Salt Lake City and Utah, traveling over the Rio Grande. Park City's ore product for the week ending 15th exceeded all previous records, amounting to 2,750 tons.....18—A unique voluntary reception was given in the Twenty-first Ward by the Japanese residents of Salt Lake City in honor of Apostle Heber J. Grant and associates who go on missions to Japan. Lydia D. Alder, Josephine Booth and Jean Clara Holbrook, returned from a two years' mission to Europe. The University Alumni Association elected P. P. Christensen, president. David Chase McLaughlin, born in Illinois, August 26, 1854, a widely-known mining man, died in Park City.

DOMESTIC—May 17—Macardo, insurgent general, with 328 men surrenders to Captain O'Neil of the 24th infantry.....18—Mrs. McKinley is much improved.....The battleship *Ohio* is launched from the Union Iron Works, San Francisco, in the presence of President McKinley and thousands of people.....The street car trouble in Albany is ended. It lasted 12 days, entailed an expense to the county of \$34,000, and cost the lives of two merchants.....20—Fifty

thousand machinists throughout the country quit work and demand a nine hour day for a scale of wages equal to the present ten hour day.The Pan-American exposition at Buffalo was formally opened, Vice-president Roosevelt being the guest of honor.....21—The Presbyterian Assembly in session in Philadelphia passes its annual resolution urging Congress to act on a constitutional amendment prohibiting polygamy.....At an important Cabinet meeting in San Francisco it was decided to cut the American indemnity from China one half, and to urge the powers to reduce their demands.....Gen. Fitz John Porter died, age 80, in New Jersey.....22—By order of Secretary Root five cadets are dismissed and six suspended till April 1, 1902, without pay, for insubordination. Cadet Charles Telford of Utah is among the latter.....23—Mrs. McKinley continues to improve, and the President spends a busy day at functions in San Francisco.....The Presbyterian General Assembly, Philadelphia, opens the debate on the revision of the Presbyterian creed.....25—President McKinley, after a two week's sojourn, left San Francisco for the East 10:20 a. m.27—The Presbyterians decide to have their church creed revised.....At a mine explosion at Dayton, Tenn., many men were killed and injured.....The Supreme Court of the U. S. hands down its opinions involving the relations of the United States to its insular possessions. Porto Rico, since the acquisition, has not been foreign; Congress must prescribe all duties.....28—The Presbyterian assembly adopts a resolution excluding members of secret orders from admission to the church, and adjourns.....30—President McKinly and party arrive in Washington, having been absent 32 days, and traveled approximately 6675 miles.....The Temple of Fame was dedicated in New York, Senator Depew giving the oration.....Minister Wu delivered a notable address at the tomb of General U. S. Grant.....The Cuban problem is discussed in a Conference on Cuban relations in Washington.....31—The administration has decided that the acceptance of the Platt amendment by Cuba is not "substantial," and must be accepted without change, and informed Cuba that the U. S. will remain in control of the Island until the amendment is "substantially" adopted.

June 2—John Alexander Dowie, from a Chicago platform, declared himself to be the Prophet Elijah.....3—The U. S. has secured the formula for maxinite, invented by Hudson Maxim, a deadly explosive that will pierce twelve-inch steel armor, and explode on the other side with power sufficient to destroy everything with which it comes in contact.....Prof. E. J. Wolfe, declares in the Lutheran Synod, Des Moines, Iowa, that there is a woeful lack of spirituality and godliness in the denomination, and that the low state of piety and the scramble for dollars, leaves little time for care of souls.....4—The cup defender *Constitution* sustains an accident by which her big steel mast collapses.The Supreme Court decisions in the insular cases will make no change in the government of the Philippines.....5—The London Chamber of Commerce entertains at a banquet members of the New York Chamber.....8—The United States again appeal to the powers to submit the Chinese indemnity issues to the Hague tribunal.Three cyclones sweep portions of Oklohama with great loss

of property.....10—At Port Royal, Pa., more than 30 miners are entombed in a burning coal mine.....11—President McKinley declares firmly that he is not a candidate for a third term.....12—Frauds are discovered in the commissary branch of the army in San Francisco.....13—Jubilee day of the Y. M. C. A., in convention at Boston, was attended by representatives from all parts of the world, and was picturesque and novel.....17—General Sumner has returned to Manila from Santa Cruz Province where he has arranged for the surrender of the insurgent leader Gen. Cailles and his men.....18—J. C. Stubbs has been chosen traffic adviser of all the Harriman railway interests.....Ex-Governor Hazen S. Pingree, of Mich., died in London, England.

FOREIGN—*May 20*—Andrew Carnegie has given ten million dollars to establish free education for Scotchmen in four Scotch universities, Edinburgh, Glasgow, Aberdeen, and St. Andrews.....22—*Shamrock II* is dismayed in a squall, and King Edward VII, who was on board with Sir Thomas Lipton has a narrow escape from death.....28—The Platt amendment was substantially accepted by the Cuban Constitutional Convention by a vote of 15 to 14.....29—China agrees to pay 450 million taels as indemnity, equal to \$337,000,000.....31—The Boers and British engage in a desperate battle near Vlakkfontein, in which the latter suffer a heavy loss. British killed and wounded, 174, and four officers killed; Boers lost 35 dead.

June 2—The allied forces are evacuating Peking, and it is decided to transfer the government to the Chinese during June.....A French soldier was killed in a serious affray between the international troops at Tien Tsin.....4—A maniac invaded the Pope's ante-room in the Vatican and cried: "The Pope is dead; I am his successor; give me the crown." He was taken to the lunatic asylum.....5—Maitre Labori, the defender of Dreyfus is given an ovation by the British bench and bar in London.....6—Bonds have been ordered prepared for the payment of the Chinese indemnity.....In an engagement near Reitz, the Boers lost 12 killed, and the British three officers and seventeen men killed.....12—The Platt amendment was accepted by the Cuban Constitutional Convention by a vote of 16 to 11.....13—The British government has decided to levy a tax of \$250,000,000 on the Transvaal gold mines to pay half the cost of the war.....16—A statue of Bismarck was unveiled in front of the Reichstag building in Berlin, in the presence of the Emperor, Count Von Buelow delivering an eloquent tribute to the Iron Chancellor; the founder of the empire.....At Steenkoolspruit, the British are surprised by the Boers, and lose 18 men killed; 43 were wounded.

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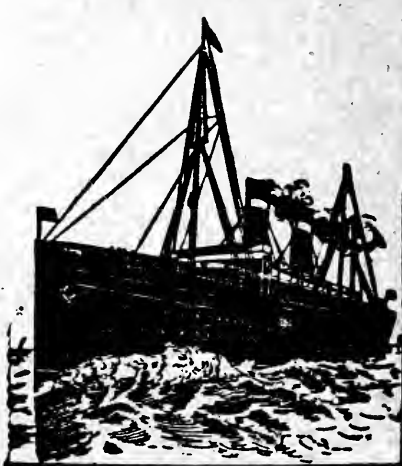
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